

Zion's Herald

WEDNESDAY, APRIL 18, 1900

UNOBEYED ORDERS

"They told the eleven and all the rest."

WE are ready to tell the eleven,
With faces and hearts aglow,
That the Lord has indeed arisen
And before His own doth go,
Through the old Galilean places,
To the mountain of sacred tryst ;
To tell so fair an evangel
Were a joy to be unmissed.

We are eager to tell the eleven
How He sat with us at meat,
And we scarce could speak for gladness,
As the air grew strangely sweet ;
Till hence, not a loaf unbroken,
Or a cup with its wine unshed,
But shall bring back the hour the Saviour
Was known in the breaking of bread.

And still we tell the eleven,
While, unknowing and unconsolated,
Vast kindreds, tongues and peoples
Are heirs of a tale untold.
In the white light of death and judgment,
Sufficeth it then to attest,
"We told the eleven, dear Master,
But we told not 'all the rest?'"

Written for Zion's Herald by
Louise Manning Hodgkins

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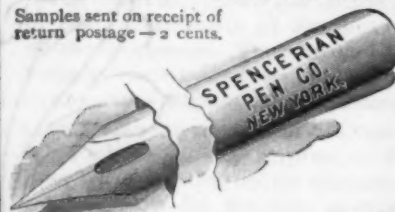
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Timely Inquiries and Suggestions

TWO regular readers of ZION'S HERALD, both living in Pennsylvania, men of high standing in the church, for whom we vouch and whose names are withheld, not at their request, but only because we do not desire to involve them in current discussions, raise questions and make suggestions which deserve candid attention. The first writes:—

"Do the *Advocates* belong to the Bishops, the editors, the general secretaries, the General Conference, or to the Methodist Church? If to the latter, then have we not a right to know something about what they are each costing the church by way of subsidy? If the church pays a man a living salary for editing a paper, is it even ordinary business honesty for him to spend a part of his time and energy in lecturing for his own personal gain, while the church pays a subsidy to keep his paper alive? There are some serious problems ahead of us."

It is a hopeful indication that our people are thinking thus seriously of these very important subjects and asking for information. Of course the official papers belong to the church, and the humblest layman has a right to every vestige of information which this correspondent suggests. And when that information is fully given to the church at large, it will no longer be possible to take over \$100,000 from the worn-out preachers in a single quadrennium to exhaust in subsidies and in running papers that do not pay expenses. It is not only dishonest, but it is reckless business management. We look to the laymen in the next General Conference to put a stop to this robbery of the superannuates.

The second correspondent says:—

"I notice that considerable has been said in reference to subsidies to keep certain so-called official church papers in existence. I may be mistaken, but I believe from observation that if all our Methodist papers were wholly outside of control of the General Conference, we should be supplied with better literature, higher culture, especially from a spiritual standpoint, and a more outspoken advocacy of integrity. Even in those official papers that are paying expenses, the editor too often depends upon what in political parlance is called log-rolling and wire-pulling, and he is therefore handicapped so that when his own conscience might persuade him to rebuke certain evils, he dare not do so for fear of losing the friendship of some who have 'helped' him. Then, too, it might happen—it has happened—that a fearless editor has been ousted by the machinations of a man whom he has refused to help in carrying forward schemes in General or Annual Conference, which a man of sterling integrity could not approve.

"That independent Methodist papers would receive sufficient support to give a surplus for distribution in their territory for the superannuated preachers has been proved in the past and has proof in the long life of ZION'S HERALD, than which there is no better or abler Methodist paper published this day. The *Northern Independent*, from 1856 to 1880 published at Auburn, N. Y., by the Central New York Publishing Association, proved the same fact. I have always believed it to have been a great mistake when that Association went out, although the *Independent* did excellent service for the Master until Dr. Hosmer became incapacitated by disease, and there was no one to take up the work.

"It will be wise action if the General Conference in May drops some of the official incumbencies, and lets them stand or fall according to their merits."

How Is It Done?

It is said that the most popular piece of furniture which has been seen in Boston in the last twelve months is the day-and-night couch introduced recently by the Paine Furniture Company. Hundreds, if not thousands, of these couches have already been sold. They are very inexpensive, considering the fact that each one contains a National Wire spring and an all-hair mattress. These two alone would cost \$18, yet the entire box couch is sold at \$15.

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ANNOUNCEMENT

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Zion's Herald

Volume LXXVIII

Boston, Wednesday, April 18, 1900

Number 16

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Kumassi in Ashanti

Ever since the capture of Kumassi, the capital of Ashanti, in 1874, the British have been trying to locate the royal golden stool, which takes the place of a throne in the local tradition and history. Latterly their efforts have provoked the natives to show resentment, and last week it became necessary to despatch troops from Accra, Gold Coast Colony, and other points, to quell what threatens to be a general uprising in that part of Africa. In the old days the rulers of Ashanti were the most absolute monarchs in the world. Living in the heart of the African forest, with three million subjects, they were desperately cruel and practiced ceremonies of appalling barbarity. Sir Francis Scott's expedition against them, 1873-'74, resulted in bringing about a nominal British protectorate over eleven native states incorporated under one ruler, forming the Ashanti Empire. King Prempeh was taken to Sierra Leone, but managed to conceal the golden stool, which his followers and successors have kept out of the reach of the British ever since. The troops sent to Kumassi will be three weeks making the distance of 140 miles, and it will be some time before any very reliable news is likely to find its way to Europe.

Guam

It has been decided to fortify Guam, and make it an important naval base in the Pacific. A wharf and coalshed of about 20,000 tons capacity will be built on one side of the harbor of Port San Luis d'Apra, with automatic loading machinery like that now in use at Dry Tortugas. During the time Captain Leary has been governor of Guam the island has seen great changes, but the innovations have been made without friction because of the confidence of the natives in his judgment. With the deposition of the Spanish authorities and the exile of the most virulent priests, the island has been freed from the rule of ignorance and superstition. Marriage laws have been revived and enforced. A regular license is required, showing that the applicant is able to support a wife; he must prove that he owns a house and cocoanut grove, a pig and a dozen chickens, and that he is willing to work. Under the old conditions the natives preferred not

to acquire property, as it was sure in time to be confiscated by the rulers. The feast days have been cut down one-half already with the promise of further curtailment, and industry has been encouraged. The old Spanish laws have been resurrected and changed to meet present requirements, and a system of taxes has been formulated. A native has been made collector of customs, and native policemen keep the peace. The island has been explored, and the harbors are being surveyed. Hospitals and schools have been established. Governor Leary has done his work well and leaves the island to his successor in a much better condition than that in which he found it.

Government of Puerto Rico

After much discussion and a great deal of politics, the Puerto Rican Tariff and Civil Government bill has become a law. While it has been severely criticised as inadequate, illogical, and even unconstitutional, there is no apparent reason why it should not prove to be the inauguration of a new state of affairs in that fertile island, just beginning to recover from the effects of the terrible hurricanes of last year. The bill provides for an executive with the title, "The Governor of Puerto Rico," and for this office the President has selected Charles Herbert Allen, of Lowell, Mass., who has been assistant secretary of the navy since the resignation of Gov. Roosevelt. This is a most happy selection, and meets with practically unanimous approval. The bill clothes the Governor with ample authority for the proper administration of the duties of his office, and Mr. Allen has given full proof that he is thoroughly competent to exercise authority. His salary is to be \$8,000 a year, and he will probably occupy the quarters of the former Governor-General. As the bill takes effect May 1, Mr. Allen will leave for San Juan at once, and relieve Gen. Davis, the present Military-Governor of the island.

Another Colonial Measure

After passing the bill for the government of Puerto Rico, the Senate promptly passed a bill providing for the construction of a cable from San Francisco to Honolulu. This is at the same time a new departure and the enunciation of a distinct principle. It is a new departure in that it provides that the Government shall own and control the cable. It is to be laid by the Navy Department, paid for by the Treasury Department, and operated by the Post Office Department. It is the enunciation of a distinct principle in that it provides for expansion by centralizing authority. Hawaii is now a part of the United States; in order that it may be properly governed, it is necessary to have it in touch with Washington; the cable is therefore authorized

as a matter of necessity. Naturally this means a very great increase in the authority of the President, but it is the only possible outcome of the result of the war with Spain. Logically, the action of the Senate in providing for a cable to Honolulu means the same provision for Guam and the Philippines; and there is very little doubt, should this bill become a law, that such provision will be made next year.

Eleventh World's Fair

The first World's Fair was held in London in 1851; the eleventh was opened in Paris last Saturday, and is the fifth to be held in that city. The largest attendance ever registered was that of the Paris Fair of 1889 (28,149,353), and the next largest that of Chicago in 1893 (27,539,041). The first World's Fair was heralded as the great harbinger of peace, but in less than three years England and France declared war against Russia, and the Crimean War lasted almost two full years. The present World's Fair distinctly makes for immediate peace, whatever the future results may be. The fact that it is opened at all is itself a triumph of peace. In the midst of the madness of the Dreyfus case it looked as if the exhibition enterprise would be wrecked. The world protested against the second sentence of Dreyfus, and propositions to boycott the fair were openly made in several countries. It is to the credit of the governments that they refused to lend themselves to any humiliation of France, and the subsequent pardon of Dreyfus completed the pacification and made the Fair possible. France has been strongly tempted to intervene in African matters, but as this would imperil the success of the Fair, she has wisely held aloof. She will enter upon no policy of foreign adventure this year, and by the time the Fair is over it is quite likely that Europe may grow calm again. Americans are justly proud of their display at the Fair, for the United States is second only to France in the number of exhibitors, and has three times as many as any foreign country.

Anomalous Political Status

It was provided in the treaty of peace between the United States and Spain that such subjects of the Spanish King as should prefer to remain in the islands formerly under his rule should be given until the 11th of April, 1900, to elect to which of the Powers they would declare allegiance. On account of the delay in bringing the Filipinos into subjection, the time was recently extended to Oct. 11, 1900. In Puerto Rico, all Spanish subjects who had not registered their names before April 11, as preferring to continue their allegiance to Spain, became subjects of the United States. In Cuba it was reported there were about 150,000 Spaniards, born in Spain, who were covered by the treaty,

but, so far as known at this time, less than 12,000 of them have made the necessary affidavit to entitle them to continue their rights of Spanish citizenship. This shows an overwhelming majority who have elected to cast their lot with the future government of the island, without any means of knowing whether it is to be Cuban or American. This is an anomalous political status, and the fact that renunciation of allegiance to Spain was bound to leave them for a time without a country, is said to have acted as a determining factor in the decision made by the 12,000 who took steps to retain their citizenship. Had they been assured that Cuba would ever become American territory, they would have renounced their allegiance.

Millions for the Navy

As reported to the House the regular appropriation bill for the navy carries \$81,219,916 — the largest amount ever named for this purpose. Ship for ship, our present navy will compare favorably with that of any of the maritime powers, but in these days of expansion there are too few ships to meet the demands. It is for this reason that it is proposed to expend \$28,350,000 in increasing the number of ships; and the cost of armor and armament is to be added to this sum. Seventeen years ago our facilities for building ships were totally inadequate for the construction of even the protected cruisers, but we are now able to put into the water ships which are fully equal to any, and which are considered superior to most of the modern battleships. The best of it is, our ships are distinctly American, in plans, material, labor and equipment. It is high time that the navy yards were properly equipped for building ships; and although it is doubtless cheaper to have them built by contract, in private yards, it is not in keeping with our history.

India and South Africa

It is rather discouraging that one of the most philanthropic and charitable nations of the world should be so ready to pour out millions of treasure and sacrifice thousands of lives over a comparatively insignificant dispute with two little Dutch republics, and so slow to heed the cry of India's starving millions. It is reported that Great Britain, in spite of the enormous increase in the cost of the bare necessities of life, has felt that she must reduce the wages paid to the men employed on public works to two cents a day, and that women and children must expect even less than that pittance. That is scarcely more than a living wage even in the best of times, and it means slow starvation while famine prices are charged for food. There is doubtless something to be commended in the efforts made in the United States to raise money for supporting a hospital ship for the British soldiers in South Africa, but with England's proverbial liberality in matters of that kind, it seems as if it would be very much better to relieve the starving in India. It is more than likely that we shall be called upon to look after our own starving in Puerto Rico and the Philippines; and if we are, there ought to be no hesitation on our part.

Australian Constitution in Dispute

There is a clause in the proposed constitution of the federal commonwealth of Australia which provides that the decisions of the local supreme court shall be final in all cases involving the interpretation of the constitution of any of the colonies and of the commonwealth itself. The instrument is now awaiting the approval of the Queen, and the crown officers are vigorously objecting to that particular clause on the ground that it involves the introduction of a new element into British imperial affairs, and that it is likely to stand in the way of imperial federation. The Privy Council at London is the final court of appeals in all cases adjudicated in colonial courts, and the members are very unwilling to consent to an abridgment of their influence. As the mother country is exceedingly anxious to be on good terms with Australia in the present emergency, and the Australians are very sensitive at the suggestion of any changes in the constitution, the situation is somewhat embarrassing.

International Farmers' Trust

There will be an international conference of farmers in Paris next July, which will consider the proposition to form an international trust to restrict the production of wheat and to agree upon a uniform price. The proposition contemplates reducing the output by twenty per cent., and an agreement not to sell wheat for less than one dollar a bushel. The idea was conceived by the executive agent of the Farmers' Alliance and Industrial Union, and the National Cotton Growers' Association, and at the same time occurred to a professor of the University of Fribourg, Switzerland. These two men are the chief promoters of the enterprise, one in America and one in Europe. Each went to work independently of the other, but were soon brought in touch through their correspondents. They are now working with might and main to persuade the International Agricultural Conference to endorse their plan and recommend it to the various national associations next year. There have been some mammoth trusts exploited in recent years, but nothing so comprehensive as this was ever formulated before.

Increase of Taxation

The expenses of the general government have increased from \$1.07 per capita, in the decade from 1820 to 1830, to \$9.21 in 1899. In the decade which immediately preceded the Civil War the expenses did not much exceed \$2 per capita, so that every tax-payer is now called upon for more than four and one-half times the amount of his contribution at that time. In the State of New York, according to the annual reports of the comptroller, the direct taxes, state, county, town or municipal, amounted to \$4.90 per capita in 1860; in 1880 they had increased to \$8.20; and in 1896 they amounted to \$10.43. This shows an increase of 213 per cent. in thirty-six years. Such an unhealthy growth of public liabilities, and such a remarkable increase in the expenses of government, are quite enough to warrant the sounding an alarm against any further extravagances at the expense of

the people. There is need of rigid economy, of a strict accounting for all public money, and an honest administration of local government.

Foreign Gold Markets

The money markets of the world were very much concerned about the supply of gold when the war broke out in the Transvaal, and, although they believed the contest would not last more than three months, they feared the effects of closing the South African gold mines even for that brief time. The war is now on its seventh month, and, while the Boers are taking out gold enough for all their needs, the amount exported is small in comparison with the average yield. The slow progress the British are making warrants the opinion that the war will not be ended and peace restored before Christmas, and the demand for gold is likely to reduce the constantly increasing surplus of gold in the United States Treasury. The immediate effect of the refunding bill will be to release gold and put more money in circulation. The increase in the circulating medium is already about fifty million dollars. America will be called upon to part with considerable of her gold during the next six months, but this will stimulate the domestic production while at the same time affording much-needed relief to foreign markets.

Expecting Important News

The air has been full of rumors from South Africa all the week. Reports of engagements in many places, widely separated from one another, have been circulated, but nothing is confirmed as yet. The rigid censorship which Lord Roberts instituted on assuming supreme command is said to have taken a new phase, and it is claimed that this master of strategy has formulated a system of deceiving the enemy by causing fictitious telegrams of his movements, actual and proposed, to be telegraphed to various places in Europe, knowing that they would be repeated to the Boers. It is said that the first result of this new development in strategical enterprise was followed by the relief of Kimberley and Ladysmith and the capture of Cronje. The telegrams appearing to emanate from the seat of war placed several important commands one hundred and fifty miles from their actual position, and thus threw the Boers off their guard. There may be much, or little, truth in this, but it has caused the public to regard with extreme suspicion the reports of British defeats which have been sent out. Great Britain does not seem to be disturbed by them, but is expecting some new surprise from Lord Roberts.

The report that Portugal would allow Great Britain to land troops at Beira, Portuguese East Africa, has excited considerable discussion. The Boers would naturally resent this. Indeed, they are said to have entered a protest at Lisbon; but if Portugal persists, and the Boers declare war against her, this will force Great Britain to act as an ally to Portugal, and in that event she would be able to land troops at Delagoa Bay without infringing international law. The promise of interesting news from South Africa is likely to be fulfilled within a very short time.

UNOBTRUSIVE PIETY

THIS is a favorite phrase with some people. They are very much afraid that it will be said of them that they set themselves up to be better than their neighbors. They have a horror of being accounted singular or peculiar. The applause of men, and to be on good terms with all about them, is the very breath of their nostrils. So they take much satisfaction in the thought that while they are all right with God — for do they not worship Him with all due decorousness in the most approved style and wear becomingly the conventional marks of piety? — it cannot for a moment be charged against them that they are in the least Pharisaic or interfere in the slightest degree with others' spiritual rights.

Let such folks get what comfort they can out of all that may be good in this attitude; but let them also reflect that two very serious dangers are in their pathway. They stand in great peril of moral cowardice, and their light, if put so carefully under a bushel, will be very likely to go out altogether. We are bidden to provoke one another unto love and good works. How can we do it if we keep our good deeds sedulously concealed and are extremely solicitous not to give offense by intimating in any way that others are not doing all they should? Be more provoking, is a proper exhortation if we give the right meaning to the word. To thrust one's self in any shape — actions, opinions, professions, exhortations — needlessly into public view, is vulgar and offensive; but to stand with boldness, in a manly or womanly way, for truth and right when they are assailed, or to exhibit our earnest, loving interest in the highest welfare of our friends, is quite another thing. One may be fervent and yet not forward, aggressive but not repulsive, courageous while not conceited. In order to avoid a failure in charity there is no need of laxity in principle. There is very little danger in these days of undue obtrusiveness in religion, of making our piety too prominent. Most people's peril is quite the opposite. The cross is too much covered up. The dividing lines between church and world are too much rubbed out. Our devotion to Jesus should be pushed more into view rather than less. If we have "no religion to speak of," it may be seriously questioned whether we really have the genuine article.

ON MAKING TRUTH A HERESY

AT a meeting of the Presbyterian General Assembly, which, several years ago, tried Prof. Henry P. Smith, one of the members declared that the truth or falsehood of Prof. Smith's views was irrelevant to the issue. The sole question, he said, was whether the views did or did not agree with the Confession of Faith. This statement was received with much applause and was regarded by many as the solution of the problem. To discuss the truth of Prof. Smith's views would have been tedious and perplexing; and without doubt it would have been beyond the scholarship of the great majority of the members. But it was easy to see that the Confession of Faith, which was adopted hundreds of years before the pres-

ent problems of Biblical scholarship had emerged, did not contemplate any such views. And they cast him out. Thus a great church went on record as putting the Confession of Faith above the truth itself. The English judge who once ruled, the greater the truth the worse the libel, has been a byword ever since. We have now as a worthy companion-piece the ecclesiastical decision — the greater the truth the worse the heresy. What a fine specimen of Christian ethics!

We have this story from a member of that Assembly, and it is also a matter of common report.

At one of our prominent summer resorts a meeting was held last year for Biblical study and discussion. One speaker made certain statements as being established results of modern Biblical research — results quite commonplace and harmless. He was followed by another speaker who sharply criticised him for making such statements, adding that if he, the critic, believed such things he would never utter them. To his surprise, a layman present asked: Why not utter them if they were true? And to this question the good man had only a confused and shuffling answer. He would have had free course and been correspondingly glorified if some one had cried, Amen; but this simple question by a truth-loving man was like a stone from David's sling — disconcerting to Goliath.

At first one is tempted to view such humiliating performances as specimens of that Jesuitical tendency which so often appears in professional apologists. Sincere veracity and intellectual integrity, as a rule, have never been supreme virtues with persons of this class. But the explanation in the present case, we are persuaded, is less discreditable. This kind of thing sometimes rests on malignity, but commonly it is due to confusion and lack of faith in God; at least it begins there, though not infrequently it goes on toward, and even to, Jesuitical shuffling and pharisaic malice.

The confusion is manifold. There is first the true conviction that we have in the Bible a revelation of God and of His work and purposes for men which is of supreme religious value. This system of Christian truth is the essential Word of God and the gist of the divine revelation. But by an easy oversight, where critical and discriminating thought is lacking, this eternal Word, this essential revelation, is confounded with the verbal text of the Scriptures, and thus the way is prepared for endless illusion and difficulty. Verbal infallibility follows as a matter of course; for God can make no mistakes. Then we have on our hands the talking serpent and the speaking ass, the whale of Jonah and the rib that was made into a woman, the great astronomical miracles of the book of Jasher, and the whole list of discrepancies with which the student is familiar. And these things are a part of the Word of God; and however much one might believe in the Lord Jesus and become His disciple, it would profit him nothing unless he also believed these great truths. Thus the professional defender of the faith, having first confused himself, next confuses his hearers, and commonly leaves the more thoughtful to choose between nonsense and infidelity. Then out of this confusion, resulting in taking a false position, come the

chicanery and charlatanry of so much traditional apologetics.

The other source of this thing is lack of faith. The professional ark-saver has a profound distrust at the heart of his faith. He has a profound fear of the truth. He thinks if the truth were known faith would suffer. Hence the remark of the critic before mentioned, that if he believed such things he would never utter them. Ignorance is the true mother of devotion. Faith does better in the twilight than in open day; and religion flourishes best in the dark. And if God did not make the Bible after our notions, it would never do to let on; for our Confession of Faith, after all, is better than the Bible; and who can tell what might happen, if we once admitted that the Confession might be mistaken? But now that the Confession so happily supplements the shortcomings of the Bible, we readily see that we are safer with the former than with the latter. Wherefore it is plainly quite irrelevant whether a view agrees with the Bible as it was developed under the Divine guidance; the only important question is whether it agrees with the Confession of Faith. God no longer requires truth in the inward parts; and the kingdom of God would be seriously hindered, if not positively overthrown, if we told the whole truth. Positive lying may not be necessary, but there is no getting the world saved without a judicious suppression of the truth.

This is the implicit unfaith which lies at the heart of the traditionalist's faith. He does not believe in a God that is, but in one that was; and he finds the great proof that God ever was, in an artificial argumentation long since outgrown. Like the disciples of John, he has not so much as heard that there is a Holy Ghost; and God is so little present or manifest in the world of today that we must be very careful not to let men think too much, lest they stop believing in God and Christianity altogether.

But, some one will ask, is all the truth always to be spoken? Of course not. There are pedagogical considerations to be regarded even in teaching the truth. Practical life demands practical wisdom; and truth everywhere must be taught as it can be understood and comprehended. But this self-evident fact is not here in consideration. The traditionalist does not insist upon judicious pedagogical methods of religious teaching; he is hostile to the truth itself so far as it conflicts with his preconceived or inherited notions. He does not want to know the truth; he even wants not to know the truth, if it compels a change of view on his part.

And while he has the clearest insight into the danger from the truth, he is stone-blind to the greater danger of the untruth. He thinks a competent ignorance of the part of Christian teachers will prevent the people from hearing anything about Biblical criticism; and thus their faith will not be disturbed, and they will all go to heaven on a wave of salvation, after the fashion of the good old times before Satan had invented these infernal devices of higher criticism, etc. Of course it is quite easy to get the ignorant teachers; they are sufficiently in evidence. What they are ignorant of they despise; what they misunderstand they denounce. But these blind leaders of the blind forget that the

school, the magazine, the newspaper, are doing their work. It can no longer be a question whether the people shall hear of the results of Biblical investigation, but only whether they are to hear them from the friends or the enemies of the Bible, from the believer or the scoffer and infidel. The air is electric with auroral fire; and these poor creatures are running with penny squirts, thinking to put it out, and never dreaming meanwhile what an abject figure they present to the intelligence and conscience of the world.

Driving with blinders will no longer serve; we must use the open bridle. Knowledge sweeps past all boundaries, and its risks must be taken. Safety lies not in ignorance, not in apologetic chicanery, not in a Jesuitical masquerade of illiteracy under the guise of religious zeal, but in faith in God and in a mental and spiritual development which shall render the people immune.

We have dwelt upon this subject solely because we detect a desire among some mistaken Methodists to bring our own church into the humiliation and Jesuitical attitude into which a few evil and more misguided spirits have plunged a great and honorable sister denomination. We use these familiar facts as a warning and a frightful example. We do not want to have Methodism pilloried before the world as afraid of the truth, as afraid of investigation, and as resorting to juggling and paltering and violence to maintain the letter of tradition, while losing sight of the spirit that alone giveth life. Methodism began in the spirit. Its most essential doctrine is that of the living God and Holy Spirit here and now. It would be a great calamity if, having thus begun in the spirit, it should go back to the letter that killeth. The worst enemy of Methodism could ask nothing better than to have our ecclesiastical authorities, who are not authorities in theological scholarship, stamped by the notion that they must do something for the honor of God and the defence of the faith into rushing violently down steep places of illiterate absurdity.

Dr. Burt at the New England Conference

WE are at a loss to understand what Dr. William Burt of Italy meant in saying to the New England Conference, as was reported in the daily press: "I have no personal feelings against the editor of ZION'S HERALD, but I protest that he had no right, after refusing all information from me, to run a stiletto into my good name." The editor of ZION'S HERALD has neither refused any information from Dr. Burt nor run a stiletto into his good name. The reference to the stiletto must be a dramatic figure of speech, borrowed for the occasion from his long residence in Italy. Used in this country, it was certainly misleading, for it carried to the hearer, as it has to the reader, the impression that this paper had made a fierce editorial attack upon him. We have done nothing of the kind. Very brief reference was made, in the issue of Feb. 28, to a report of an address which he made at the New York Preachers' Meeting, to which we gave credence because it appeared in the *Boston Transcript* which is so cautious and critical in its news service. The brief paragraph was intentionally so worded as to invite a reply from Dr. Burt; but none was ever offered. Rev. E. E. Powell, D. D., who was

a long time associated with Dr. Burt, and who is highly commended to our favorable consideration by many as a worthy minister and Christian gentleman, sent a contribution to this paper and claimed the right, in simple justice, to call the attention of the church to some facts concerning the Italy Mission. To that article, as published in our columns, Dr. Burt has offered no reply. These are the simple facts in the case, which Dr. Burt compels us reluctantly to state. It is with Dr. Powell that Dr. Burt has to do, and not with the editor of this paper, as he sought to give the impression. Something more will be needed than theatrical addresses before Annual Conferences and the passage of resolutions of confidence, to smother the honest inquiries which faithful souls throughout the church are making concerning the condition and history of the Italy Mission.

THE BROWN CHAIR

"HAVE you read 'Sapho'?" seems to be the uppermost question at present with that mighty and increasing multitude to whom literature represents only the latest fad in bookdom. All other literary sensations are for the moment eclipsed by the fascination of the drama which naughty New York found too naughty not to make the subject of delicious gossip and newspaper comment. The Brown Chair, for one, has not read "Sapho," nor does he feel the slightest desire to do so, though the book confronts him everywhere on the news-stands. There is a vast mass of more prurient literature on sale in every book-shop, on the cars, at the news-dealers'—everywhere—if the spice of prurieny were what one craved. And surely, if one has not hitherto read "Sapho" for its literary quality, now is not the fitting time to do so. That would be subordinating literature to fad-dom.

Those who have read "Sapho" say—with a perceptible accent of disappointment—that there is nothing very wicked about the book, after all, so far as they can see. It needed a little sensational censorship in New York to discover that there was anything notably bad in story or drama. The story has had a small library circulation in this country for years, but nobody really knew that it was wicked until the New York dramatic critics said so. Then there was a great storm of righteous—curiosity, to see how bad the book was, anyway. And now it is rapidly being put upon the *index expurgatorius* of libraries which freely circulated it up to the present time.

Viewed from the leisurely depths of an easy chair, such spasms of moral conviction are inevitably amusing. One is moved to ask: Is, then, immorality in literature an actual, original, self-existent quality, or is it something extraneous and *ex post facto*, with which the critics may condemn (or bless) a book after it has been in reputable circulation for years? How are we to know whether a book is wicked or not, if its immorality is not germane and patent? For instance, I understand that Miss Browning of the Indianapolis Public Library has recently put upon the *index expurgatorius* of that institution Hardy's "Tess of the D'Urbervilles" and "Jude the Obscure," Hamlin Garland's "Rose of Dutcher's Cooley," James Lane Allen's "Summer in Arcadie," Harold Frederic's "Damnation of Theron Ware," and George Ade's "Fables in Slang." All of these books were for some time in regular circulation. What made them become suddenly immoral?

Can anybody tell? It is a vexing enigma to the Brown Chair.

This curious uncertainty about the moral character of modern books (and when one says modern books one unconsciously implies modern fiction), together with that other fact of the ephemeral nature of our current literature, makes one almost doubt if there really is anything vital and substantial and determinate in the writing of the present time. The most popular modern novels are practically dead in ten years—so the publishers say. And unless the writer follows up and sustains his success by other popular ventures, he too is soon forgotten. What, then, is likely to be the total residuum in letters of the present generation? One shrinks from contemplating the probability of a verdict by future generations of "a barren period, a period of transition in letters, during which commercialism and materialism effectually smothered creative genius."

I really suppose that it is because we are not living deeply and earnestly enough in these days that our literature is so weak and indeterminate and short-lived. The great periods in literature have been periods of more strenuous living and thinking. Outwardly, perhaps, they may have seemed quite as frivolous and worldly as these present days; but deep down within them were wells of spirituality and a solid substratum of seriousness and faith. Literature of some weight and dignity was welcomed in those periods. It goes a-begging now—for a publisher. Practically speaking, there is no modern literature outside of novels. Specialists read more or less faithfully in other lines, but the people are merely story readers. This, I think, explains sufficiently why our literature lacks vigor, substance, and enduring quality. When people live chiefly on confectionery, confectionery fails even to perform its legitimate function. It does not stimulate the digestive secretions. Furthermore, in an age of confections there is sure to be a vast amount of adulteration. Literature follows the analogy. An overproduction of fiction means poor fiction. That is the status of letters today.

The Brown Chair turns gladly from such reflections to relate a bit of gossip about that grand old man who still survives an earlier and more virile generation of writers and public speakers—Dr. Edward Everett Hale. A friend of mine tells me that the great secret of Dr. Hale's ability to keep abreast of so much and such varied work as he accomplishes is the helpfulness of his devoted wife. Dr. Hale has a cozy, cheerful home on the heights of that beautiful Boston suburb, Roxbury, and the presiding genius of that home, Mrs. Hale, is one of the most helpful and sympathetic wives in the world. She is as interested in her distinguished husband's work as he is himself, and aids him, directly or indirectly, in many ways. For instance, my friend asked Dr. Hale how, being such a busy man, he managed to keep so thoroughly in touch with all the best current literature, especially the latest novels. "Oh," was the Doctor's ready reply, "my wife reads them for me, and then tells me all about them after we get to bed." This was no pleasantry. It is Mrs. Hale's regular custom, and she has kept it up for years. Unless a novel especially appeals to her husband, he seldom reads it through himself. Dr. Hale did read Mrs. Phelps-Ward's "A Singular Life" from cover to cover. But this was an exception. His wife's *résumés* and comments are quite sufficient, he thinks, for the average novel. Another reason why Dr. Hale's enormous working power does not diminish with

increasing age is because he adheres to the good old custom of taking a nap every afternoon. No matter how busy the day, unless imperative engagements forbid, that afternoon refresher must not be omitted. After it the world of men and things and books looks as fresh to this intellectual Antaeus as it did in the early morning, and he really enjoys two fresh beginnings of mental toil in every day. Dr. Hale is also a good, hearty eater, who believes in plenty of nourishment of a substantial kind. Three solid meals a day are almost as much of a religion with him as Unitarianism itself.

BROWN CHAIR.

PERSONALS

— Bishop Thoburn arrived on April 5, at Victoria, B. C., from the Orient.

— Rev. Dr. J. Merritt Driver, of Mankato, Minn., is to make a brief trip to Europe.

— Rev. Dr. O. P. Gifford, of Buffalo, preached the convocation sermon at Chicago University, April 1.

— Miss Thoburn and Miss Singh are reported as intending to sail for India about the first of next month.

— General Lew Wallace has just received a copy of his "Ben-Hur" translated into Persian and published in Egypt.

— Gen. John Bidwell, the Prohibitionist candidate for President in 1892, died at his home near Chico, Cal., April 4, from heart failure.

— The mother of Professor H. G. Mitchell of Boston University entered into rest, after a brief illness, at Remsen, N. Y., on Friday of last week, at the age of 73.

— The late Rev. Harvey Harris, of the Indiana Conference, remembered the Preachers' Aid Society in his last will and testament, to the amount of \$1,000. A good example.

— Rev. J. S. Montgomery, of Minneapolis, will deliver the alumni oration on alumni day at Garrett Biblical Institute, Tuesday, May 1. His subject will be, "John Ruskin, the Voice of the New Age."

— The address which Miss Mary E. Lunn delivered at the deaconess consecration service of the New York Conference, is characterized as particularly fitting, thoughtful and impressive.

— The experience which Miss Josephine Stahl underwent at the time of the landslide at Darjeeling, India, has made it necessary for her to return to the United States for complete change of scene and rest.

— The *Epworth Herald*, which so wonderfully maintains its characteristic vigor and freshness, says: "Dr. M. S. Kaufman, the new League editor of ZION'S HERALD, keeps his pencil sharp, and his pages shine."

— Rev. G. Campbell Morgan, of London, so great a favorite of Mr. Moody, and so often heard at Northfield, is slowly recovering from the effects of the serious throat operation which he underwent some weeks ago.

— It was a very generous act of appreciation for the Baltimore Conference to elect Rev. F. M. Bristol, D. D., of the Metropolitan Church, Washington, a delegate to the General Conference. Dr. Bristol will be a strong candidate for episcopal honors.

— Ira D. Sankey, in a recent address, is quoted as saying that Fanny Crosby, the blind hymn-writer, was not destitute, as had been said, but was in good hands and comfortable circumstances. "She never will be destitute while I live," added Mr. Sankey.

— Dr. R. J. Cooke, author of several well-known volumes, will soon have ready for the press an historical work of great value

and interest to Methodism in general, "A History of the Ritual of the Methodist Episcopal Church, with a Commentary on its Offices."

— It is announced that President McKinley will go to New York on the 21st to deliver an address before the Protestant Ecumenical Conference on Foreign Missions. The President will remain in that city over Sunday.

— Bishop Cranston is receiving a hearty welcome on his return from his long, painstaking and wise supervision of our Oriental missions. He has greatly encouraged and strengthened our work in China, Korea and Japan, and now returns, enriched and enlarged in his own experiences, to enrich and inspire the church.

— We are gratified in the return of Rev. F. C. Haddock, D. D., to New England. Boston St. Lynn, is to be congratulated. Dr. Haddock has filled notable pulpits since he left the Maine Conference, and has made a growing reputation as a preacher of able sermons; but he has felt away from home. He will receive a hearty welcome as he returns.

— Rev. Dr. S. P. Cadman, of the Metropolitan Temple, New York, was continued in his charge, notwithstanding the time limit and his five years in the same pulpit, the Bishop holding that the consolidation of the four churches into the Metropolitan two years ago made a new charge of it, and so he had only been two years in his present pastorate.

— Rev. Dennis Osborne, of the Bombay Conference, recently started for his work in Poona from England, where he spent some weeks in advocating with telling effect the cause of the famine-stricken people of India. The London *Christian* of March 22 publishes his portrait and gives an interesting sketch of him and of the services he has lately been rendering in England.

— Mr. Rufus Putnam died, April 3, of heart failure, at Kanapaha, Fla., at the age of 72. He was for more than fifty years a devoted member of the Methodist Church, and for more than forty a subscriber to ZION'S HERALD. For many years he was a class-leader of First Church, Boston, and was a member of that church at the time of his death, though for the past ten years he has lived in Florida.

— Rev. Dr. W. G. E. Cunyningham, a prominent minister of the Methodist Episcopal Church, South, died in Nashville, Tenn., March 31, aged 80 years. In 1852 he went to China as one of the founders of the mission of his church in that empire, and labored there for nine years. In 1875 he was elected editor of the Sunday-school literature of his denomination, in which capacity he served for eighteen years.

— The writer of the Boston Letter in the *Christian Intelligencer*, in discussing the governors of this Commonwealth, observes: "The present incumbent of the gubernatorial chair, Crane, is a Congregationalist. As the Methodist face contemplates the chair of his successor, that face broadens and shortens and looks more and more like a rising sun, for the next governor will be a Methodist in all probability."

— The *Western Christian Advocate*, referring to the election of Rev. Dr. Washington Gladden as councilman from the seventh ward in Columbus, Ohio, says: "His election came to him upon the simple announcement of his willingness to serve, if elected. He personally kept out of the fight, which, by the way, was quite exciting. His vote came largely from Democrats, who were in the minority; but enough Republicans came to his support to give him a respectable majority. He is classed as 'Independent.' He has expressed himself as deeply

impressed with the responsibility of his new position, and is willing to take his full share of work."

— Dr. Theodore L. Cuyler preached last Sunday in Lafayette Ave. Church, Brooklyn. It was just forty years to a day since he preached his first sermon in that pulpit. He is still preaching with his pen—as is perhaps no other man—through the religious press, to a multitude on both sides of the sea. A great host tenderly and gratefully recognize their obligation to him.

— From many reliable sources we hear excellent reports of Rev. Dr. H. W. Ewing, who was transferred from the Kentucky Conference to the New England and appointed to Winthrop St. Church, this city. Dr. Ewing's last pastorate was Union Church, Covington, Ky. He is an alumnus of Drew Theological Seminary and has made an enviable record in the pastorate. He expects to begin his work at Winthrop St., Sunday, April 22.

— The Boston *Herald* thus points a practical lesson to the ministry, which many are very slow to learn: "Rev. Robert Collyer's statement that throughout his seventy-seven years he has never been ill in bed a single day is based on something more than good fortune and a rugged constitution. Such freedom from the ills that all flesh is heir to means that he has taken excellent care of his health. Only the best of habits and rigid self-discipline can make such a clean bill of health as this."

— After seven years' service as a volunteer missionary in India and Japan, Rev. Dr. W. H. Daniels has returned from Agra, via London, being disabled by a light sunstroke for further service in the East. He is so far recovered as to be able to resume evangelistic work in his own country, and would answer calls for any occasional service. In recognition of his labors in India he was, just before his departure, re-admitted as a member of the Northwest India Annual Conference, and received appointment as an evangelist. His address is at the Methodist Book Depository, Boston.

— Heartily glad are we that Rev. C. W. Holden was transferred to the New England Conference. Representing in so many ways the best type of the modern Methodist minister, he is a helpful acquisition to any Conference. Dorchester Church, which is accustomed to worthy ministers, will receive in its new appointee a man who significantly fulfills Paul's injunction to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

— We greatly regret to learn that Rev. E. S. Stackpole, D. D., who closed his work at Augusta, Me., last Sunday, will withdraw from the Methodist ministry at the session of the Maine Conference which is to begin this week at Gardiner. Dr. Stackpole we have known intimately for some years. He is a man of marked ability, of deep piety, and of pronounced loyalty to personal convictions. He is thoroughly familiar with modern Biblical scholarship and is restive under any restraint that is imposed upon sincere and conscientious investigation of any phase of truth. Fully abreast of the progressive thought of his age, a seer and a prophet, he has often found himself out of harmony, in his sermons and writings, with the views held by the majority of preachers and people in our churches. While men have stoutly differed with him, all have recognized his intellectual fidelity and the charm of his Christian life and character. It is to be regretted that he has chafed under the supposed lack of sympathy with his views, and that he has felt that he must go out from us to secure the tolerance and freedom which he craves. It is stated that he will identify himself with the Congrega-

tional church. He cannot go where our love, confidence and good wishes will not follow him.

— Bishop Fowler, who has been seriously ill at his home in Buffalo with grippe and bronchitis, is reported to have passed the crisis and to be hopefully convalescent.

— In the official list of the New England Conference appointments received by ZION'S HERALD last week, the name of W. M. Cassidy was given in connection with First Church, Jamaica Plain, and that of Jerome Wood with Whitinsville. It should have read: First Church, Jamaica Plain, Jerome Wood; Whitinsville, W. M. Cassidy.

— Dr. Borden P. Bowne, of Boston University, is named by Chancellor McCracken of New York University as one of the list of distinguished judges who are to decide upon the names submitted for the proposed Hall of Fame of that institution. Presidents Eliot, Hadley, Low, Tucker, and Hyde, Governor Roosevelt, Edward Everett Hale, and Chief Justice Fuller are among the other judges selected.

— It appears that Rev. G. F. Love, Jr., who died, April 5, in Rome, Italy, of smallpox, was the brother of Mrs. Cramer, wife of Rev. T. E. Cramer, of Somersworth, N. H. Mr. Love was pastor of the West Baptist Church of Oswego, N. Y., where he was universally loved and admired. At the time of his death he was traveling with the party which was making a four months' tour on the "New England." The *Oswego Daily Times*, in a lengthy tribute, says: "Of unusual mental ability, and of great promise as a preacher, Mr. Love's sudden death cuts short a career which bade fair to be a remarkably brilliant one." He was the son of Rev. G. F. Love, of New Brunswick, N. J. Mrs. Love was traveling with her husband.

— A unique event occurred at the Tremont St. Church parsonage on Sunday evening, April 8. Three brothers, Fletcher, Frederick and John D. Pickles, the pastor, sat around the table together for the first time in over thirty years; and their good wives had never before been together. These, together with another brother-preacher, James, now dead, were all sons of a Wesleyan Methodist preacher who was ordained by that greatest of Methodist theologians, Richard Watson, and grandsons of an American Methodist preacher ordained by the first American Bishop, Francis Asbury. The aggregate of the ministerial services of these men to the church of their choice is almost one hundred and seventy-five years.

— In the discussion of the report on temperance at the Vermont Conference, Bishop Merrill said that Bishop Walden informed the Bishops at their November meeting in Washington that he had a long talk with President McKinley as to whether or not he drank wine at public banquets; and that the President said that when he attended banquets he did not turn down the glasses, but left them standing, and they were filled by the waiters. He always had, however, a separate glass, from which he drank Apollinaris water, but that the wine always remained untouched. When the same subject was up at the New Hampshire Conference, Bishop Andrews said that the present President was one of the highest-minded men who had occupied the chair, and that the Conference ought not to single him out for severe criticism.

— In the death of Professor John Wesley Churchill, D. D., of Andover Theological Seminary, which took place on the 13th inst., from heart failure, a very large circle of admiring and loving friends is bereaved. Prof. Churchill was born in Fair-

lee, Vt., May 26, 1839. His Christian name would indicate, as his tolerant and catholic spirit always did, that there was a strain of Methodism in his ancestry. Though transferred three years ago to the professorship of dogmatic theology, yet he is known to the community at large as the professor of elocution, and as an unrivaled public reader. He had also attained wide fame as a college preacher, his services having been sought by institutions in all parts of the country. He leaves a wife and three sons. Mrs. Churchill is a sister of Rev. E. Winchester Donald, of Trinity Church, this city. Donald Churchill, one of the sons, is a physician in the General Hospital at Providence, R. I. Marlborough Churchill, the other son, is in the class of 1900 at Harvard.

BRIEFLETS

To teach others what one does not himself believe is like casting out an anchor with no cable attached.

In the report of the New England Conference proceedings a very important anniversary was omitted—that of the Deaconess Work. The meeting was held on Thursday afternoon, and was presided over by Rev. N. T. Whitaker, D. D., chairman of the Conference Deaconess Board. Short addresses on the various phases of the work were made by Principal C. C. Bragdon and three of the deaconesses, and the deaconess quartet sang. Bishop Joyce conducted in a very impressive manner the consecration services, at which four deaconesses received licenses as voted by the Conference.

Affliction is one of the assurances that God thinks you worth putting through His evolutionary process. All who have suffered and come out better for it are, as the Greek puts it, "being saved."

That the pastor of Hanson Place Church, Brooklyn, must needs be an incessantly busy man, is shown from some items which appear in the report of the year's work just closed. In the last year Dr. Goodell made 1,250 pastoral calls, and received 3,000 at the parsonage. He has written with his own hand 1,640 letters on church business, in addition to those dictated to stenographer and deaconess; has attended nearly 100 funerals, and celebrated 50 weddings and 25 christenings out of the church. He has spoken on the average at 14 religious meetings each week, has given 60 gratuitous sermons and addresses outside of our church, and has not spent one unbroken evening with his family during the church year. This has been duplicated in effect for each of these three years, and not a single service has been missed on account of sickness. That this historic church believes in revivals and accessions by conversion is shown by the following comparative record:—

1875-'77, Dr. Reed (3 yrs.),	members rec'd in full,	304
1878-'80, Dr. Buckley "	" "	341
1881-'83, Dr. Peck "	" "	761
1884-'86, Dr. Reed, "	" "	383
1887-'91, Dr. Kendig (5 yrs.),	" "	788
1892-'93, Dr. Parsons (2 yrs.),	" "	310
1894-'97, Dr. Banks (3 yrs.),	" "	540
1897-'99, C. L. Goodell (3 yrs.),	" "	571

The elections of General Conference delegations in a number of Conferences show a spirit of independence in choice that is a departure from the traditions and long-established practices. Baltimore Conference that from the beginning delighted to honor the presiding elders, spent two days in ten ballots for five delegates, one elder only being seated in the delegation by the last ballot. St. Louis Conference had fourteen ballots, the first delegate in 1896 being

now the last. Central Pennsylvania, where the elders have gone to General Conference by virtue of their office, took nine ballots for six representatives, selecting only two elders. Philadelphia Conference had a struggle and elected three pastors out of seven delegates.

One who takes another's grand thought and puts it into a grand deed is doing his full share of what God could not accomplish without both.

It is reported that Bishop Hurst, in his closing address to the New York East Conference, said that only a few moments before entering the pulpit he had received information that President McKinley had taken action in regard to the army canteen, which proved that the Conference had not misplaced the confidence reposed in the President when it refused to denounce him for his attitude upon that question.

Let your light shine. Obscurity is not conditioned upon environment, but upon yourself.

That the protest of Dr. Hillis, of Plymouth Church, against Calvinism is proving effective, is evidenced in the statement of Rev. Dr. David Gregg, Dr. Cuyler's successor in Lafayette Avenue Church, Brooklyn, who is reported to have said: "The Presbyterian Church needs a new and simple creed. Though I am a conservative Presbyterian, I say that some of the items of the Confession of Faith, on which the Presbyterian Church stands, are dead. I especially object to the doctrine of preterition and that of elect children. I believe in the universal salvation of all children." Dr. Gray, editor of the *Interior* of Chicago, says that "three-fourths of the ministers and nine-tenths of the members of the Presbyterian Church reject the clause in the Confession which Dr. Hillis attacked."

The ministerial delegates to the General Conference elected by the New Hampshire Conference are—Revs. W. H. Hutchin, J. M. Durrell, G. M. Curl; reserves, D. C. Knowles, O. S. Baketel. The lay delegates are—A. T. Cass, C. E. Foote; provisional, F. P. Kellom; reserves, H. G. Case, J. M. Russell, C. O. Kelley.

The ministerial delegates elected by the Vermont Conference are—Revs. W. S. Smithers, L. O. Sherburne; reserves, C. S. Nutter, W. R. Davenport. The lay delegates are—S. W. Hanson, S. R. Fletcher; reserves, S. D. Hobson, S. M. Gleason.

At the last moment before going to press we are obliged to withdraw a full report of the meeting of the Boston Social Union on Monday evening, because all available space is filled with the proceedings and appointments of two Conferences. The remarks of Prof. H. W. Conn, and a full abstract of Prof. W. O. Atwater's paper upon "The Nutritive Value of Alcohol and the Temperance Question" (which was read in his absence), will appear in the next issue.

Rev. Dr. J. W. Johnston, of Meriden, Conn., addressed the New York Preachers' Meeting on Monday upon the amusement clause in the Discipline, strongly advocating its repeal. Several ministers followed him, taking the same position. He is reported to have made this very wise discrimination: "I do not wish to be understood as saying that the Methodist Episcopal Church favors card-playing or theatre-going or dancing. I think it would be better to lay the question upon the conscience of the members rather than make it a matter of religious law."

Receptions

THE good custom is becoming more and more common of giving the new pastor a reception. The reception may as well be extended to the pastor who is returned. A cordial reception at an early day, as soon as may be after the Annual Conference adjourns, is a pleasant and profitable way to commence the new Conference year. People are none too social in these crowded, busy days in which we live. The worshippers in the house of God are too often strangers to each other. The church would be stronger and more efficient if the members were more social. The pastor's reception gives them a favorable opportunity not only to greet the pastor, but also to greet one another.

Receptions can be made very profitable and enjoyable without much toil or expense. If there are any refreshments, reduce them to the minimum. The feast of reason and the flow of soul is the best entertainment. Then why not invite the neighboring pastors of all the churches to come and see us at home, that they may observe how nicely the itinerant system works in the adjustment of ministerial service? If there must be speeches — and of course there must be — by all means limit them to five minutes, or even less. A good deal can be said in five minutes if one has anything to say. It takes a good while to start a dry pump. By all means have plenty of singing — not fancy solo singing, but plain, good, solid, soul-inspiring, Methodist singing, not forgetting to read a portion of the Word of God and the offering of prayer.

If all our churches would thus give their pastors an enthusiastic reception, it would certainly conduce very greatly to the success of all church work. Why not try it?

THE AMUSEMENT QUESTION

THE New England Conference took strong ground against the repeal of the section in the Discipline relating to amusements. Summarizing from our own correspondent's excellent report, it appears that: "On motion of James Mudge, a special committee of five on the subject of popular amusements was ordered; and the chair subsequently announced it as consisting of J. D. Pickles, J. F. Allen, A. H. Herrick, C. W. Wilder, Daniel Steele. . . . A. H. Herrick read the report, written by J. D. Pickles and unanimously accepted by the committee as their utterance. The Conference unanimously accepted it; and, on motion, requested the committee to secure its publication in such form that it may be obtained by all who desire for personal use or for distribution."

The text of the report is as follows: —

The special committee appointed by your honorable body to consider the vital and electric question of Amusements beg leave to report. After due deliberation, the committee found, what it believes exists as well throughout the Conference, a friendly difference of opinion as to the best methods of counteracting the debilitating and destructive influence of the popular amusements of modern life. With respect to the relation of this subject to the disciplinary law of the church the committee deems it unnecessary to pronounce, inasmuch as in a few weeks the General Conference, whose duty it is to consider methods and frame laws, will have this question before it and legislate for the entire church.

The committee and, we believe, the entire Conference is unanimous in presenting to our membership, as the prayerful judgment of this body, the strongest possible appeal in favor of reaffirming with emphasis the historic position of Methodism on this most important matter. The Methodist Church has from the beginning presented herself as a rock against the surging tides of worldliness. She has asserted with unflinching fearlessness her belief that indulg-

ence in forms of amusements such as card-playing, dancing and theatre-going, which are the embodiment and expression of "the love of the world which is enmity against God," is not only not compatible with, but destructive of, the Christian life and should be discriminated against in the upbuilding and expanding of the spiritual life of man and of the church. Nearly twenty years ago, at the session of 1881, this Conference pronounced its convictions in strong and unmistakable terms, and time has but increased the necessity of earnestly, affectionately and solemnly warning our membership against the pernicious influence of these popular amusements. It is time for the church to pause and think when a dramatic critic, himself in favor of the stage, affirms that the character of the larger part of the plays of today is as low as in the roystering days of Charles II. Even the possibility of such a trial as has been recently held in New York serves to corroborate such a statement. The committee appointed by this body unanimously asks this Conference to declare its judgment in favor of this appeal to our people to abstain from these and similar evils. The grounds for this appeal are the following: —

1. These amusements are injurious to the spiritual life of those who indulge in them.

2. They are repugnant to the Christian effectiveness and influence of those who patronize them. If we are strong for ourselves, we should consider the vital relations we sustain to others. If for no other reason, the Pauline principle still obtains: "If meat make my brother to offend, I will eat no flesh while the world standeth."

3. We should maintain these principles in deference to the common consensus of Christendom, which in nearly all its evangelical branches has recognized the harmfulness of these forms of worldly pleasures.

4. We should maintain these principles on the ground that the Gospel of Christ makes provision for higher and more satisfying pleasures than the world can furnish. When Jason in his search for the Golden Fleece was to sail by the islands of the Sirens, he had himself tied to the mast and the ears of his sailors filled with wax; but when Ulysses essayed the same dangerous course, he took on board Orpheus, the god of music, who when the fateful isles were reached smote his harp with such harmonious melody that Sirens and isles themselves were forgotten and in freedom and in triumph he whose bow no other Greek could draw, swept to wider oceans of power and possibilities. The splendid confession of St. Peter is in place here: "Lord, to whom shall we go but unto Thee? Thou hast the words of eternal life." The full settlement of these questions lies in a profounder spiritual life, in a lofty purpose to be of the highest moral and spiritual value to our fellow-men, and in more intimate and holier fellowship with God.

Very different action was taken at the session of the New York East Conference, as appears from the report of the proceedings published in the New York Sun, a paper which is very reliable in its news reports. The Sun says: —

The New York East Conference went on record today in favor of taking out of §248 in the Discipline the specified prohibitions regarding dancing, theatre-going and card-playing, presented in a report given by Prof. W. N. Rice, of Wesleyan University. The resolutions memorialize the General Conference to abolish that portion of the Discipline which specifies certain forms of amusement in which Methodists must not indulge. Prof. Rice declared that the attempt to legislate evil out of the great Methodist Episcopal Church has proved an evil itself. "We do not want such prohibitions," he said. "For myself I do not believe in card-playing, theatre-going or dancing, but I think it is a sad mistake to have such specific clauses in the Book of Discipline. Let us get at it in a practical way. Let us correct our blunder and start right." Dr. Rice said that many sincere and honest Christians do not agree with the church upon certain forms of amusement. Young people coming into the church are confronted at the very threshold by the specified amusements in which they are forbidden to participate. "Many of them hesitate about entering into membership with the church and some go to other churches. Others unite with the Methodist Episcopal Church, but feel under certain bondage. Continuing, Dr. Rice said: "The specifications as they now stand in the Discipline of the Church

are harmful and pernicious. The conscience of the Christian should alone be the judge of what form of amusement he should participate in. Dancing is less harmful than some of the kissing parties which are permitted in connection with church entertainments. A good Shakespearean drama is less harmful than many of the farces which are given for the entertainment of Christian young people."

Rev. Dr. J. M. Buckley of New York said he considered the law the great promoter of dancing, card-playing and the like. All specifications of that kind are contrary to the doctrine of St. Paul. The only things that should be specifically prohibited are those which are essentially immoral. Dr. Buckley declared that nine-tenths of the operas are more debasing than the majority of the theatrical plays. Still a Methodist can attend an opera every night in the week without having the text of the Methodist Discipline against him.

Rev. Dr. George P. Mains said that the specifications have been confusing and in the way of every person who has come into the church. They should be taken out of the Discipline and buried forever.

Rev. H. H. Beatty of Brooklyn said he firmly believed that the clause in the Discipline which specifically forbade dancing, card-playing and theatre-going was flatly opposed to the teachings of St. Paul.

Rev. Dr. Pullman said he was afraid it would go abroad that the Methodists were letting down the bars.

The resolution was adopted almost unanimously.

That similar action was taken at the New York Conference appears from a report in the same paper, which states: —

Memorials to the General Conference were adopted, asking for a change in the wording of §248 of the Discipline which forbids dancing and some other forms of amusement; substituting general terms for the specific ones now in the rule.

The report of the action of this Conference as it appears in the New York Tribune indicates that a return to the former position of the church was recommended: "That they abstain from all such diversions as cannot be used in the name of the Lord Jesus (see General Rules, §30); that they avoid the very appearance of evil, and that if anything causeth offence, they will deny themselves for the sake of their weaker brethren."

The New England Southern and the New Jersey Conferences took similar action.

It is evident, from the action of these five important Annual Conferences, that the movement for the repeal of §248 is to be more general and pronounced than we had supposed. We most earnestly counsel the exercise of a brotherly and irenic spirit in the agitation. Let the Methodist Episcopal Church show the general public that it can come to this subject without suspicion, prejudice or theological rancor. The St. Paul Globe says, with painful truth: "The worst curse that can befall any community is the curse of religious strife. The meanest and most malevolent of human passions are brought to the surface through it. Peace, charity, humanity itself, go for naught, and through it men become transformed into ravening beasts." This language is none too strong to characterize the spirit we have seen manifested by some who are strenuous advocates for the retention of the paragraph. Every man has an undoubted right to hold and express his conscientious views upon this subject. There is not the slightest reason for those who desire the paragraph retained to think that they are any more holy or more loyal to the Methodist Episcopal Church than those who believe that it should be eliminated. Above all things, let every man exercise his liberty in the matter. The Methodist Episcopal Church got on until twenty-five years ago without the inhibitory paragraph. Time may show that the church would have got on better if it had never been adopted.

"HIGHER CRITICISM" AND EVANGELISM

DEAN MARCUS D. BUELL.

WHAT is "higher criticism?" To the man in the street, who has nothing to guide him but the two words, what can "higher criticism" be if not the infidel's blasphemous way of finding fault with God's flawless Word, his arrogant way of setting up his own warped and wicked judgment as superior to divine inspiration? Our friend in the street obviously needs just now more than ever a plain definition. Let it therefore be reiterated once more, that "higher criticism" in itself is nothing more nor less than a method of Bible study — a method which makes severe and exhaustive research in the various books of the sacred Word for facts which cast light on the date, authorship and aim of each several book.

Now it is plain that such research may be prosecuted from wrong and wicked motives, from a wish, for instance, to discredit some portion of the Scriptures as a trustworthy record of divine revelation. Destructive criticism of this sort may be appropriately characterized, in the language of the recent Episcopal Address, as that "which attacks the Bible itself, denying its supernatural character and divine authority." But "higher criticism" may also be prosecuted from motives as holy as those of the prophets who searched diligently what the Spirit did testify, and with mind as open and devout as was that of the Christian disciples at Berea. Assuredly no man and no age of men can safely assume to know in advance of faithful investigation in what divers manners or through what unanticipated media it may have pleased God to reveal Himself in His Word. Until rigorous examination has been made into the actual facts, no man can say, on mere *a priori* grounds, whether the documentary hypothesis concerning the composition of the Pentateuch, or the alleged duality of the book of Isaiah, rests on fact or on mere fancy. Especially will no short and easy method, which seeks to settle the question once for all by an appeal to Christ's formula of citation, satisfy the mind of conscientious Christian scholars.

Suppose, then, that prayerful study has made it seem highly probable to a lover of the Bible that its first five books were compiled from earlier documents, as we know Tatian's "Diatessaron" was woven together out of our four Gospels into one homogeneous document. Suppose again that a conscientious and reverent critic of the Scriptures should at last become convinced that the book of Isaiah was the word of two inspired prophets of God rather than of one, in the same way in which our learned and lamented Dr. Harman, as we learn from his "Introduction" (a volume in our course of study for preachers), reached the conclusion that the book of Job was written in post-Mosaic time, and that the Epistle to the Hebrews was not the work of the Apostle Paul. Would such conclusions necessarily imperil the faith of such a Biblical student in the inspiration of the Pentateuch and of Isaiah?

The average lay reader of the Bible, who resorts to the sacred volume for his

devotional needs only, may never find it necessary to face these questions for himself; but all professional students and public expositors of the Word, including all serious and thoughtful candidates for the ministry, are forced to reach some conclusion as to the probable effect which the investigation of these modern critical problems is likely to have upon faith in God's Word.

Until last year, when Prof. George Adam Smith, of Glasgow, delivered, at various educational centres in this country, his deeply spiritual and edifying lectures on Old Testament subjects, in all of which he simply took for granted many of the results of the so-called "higher criticism," and that with the sanction and approval of so eminent an evangelist as the late Mr. D. L. Moody, it had been honestly believed by many devout people that the newer critical views concerning the literary origin of certain parts of the Bible were certain to destroy evangelistic zeal and cut the nerve of spiritual preaching.

The writer having heard much confident and even passionate assertion to the effect that the newer historical and analytical methods of Bible study were actually undermining the faith and chilling the evangelistic zeal of our younger ministry, resolved to make an investigation which might yield some exact and reliable information on the subject. Having at hand the addresses of upwards of four hundred Methodist preachers, who, as graduates and former students of Boston University School of Theology, have become familiar with the methods and results of the so-called "higher criticism," he sent them, on the first day of March last, a circular requesting each one to report the number of conversions which had taken place under his ministry during the eighteen months preceding, and also during the six months preceding. Replies from about two hundred and ten preachers had been received and placed on file when this article was begun. The returns furnished by the first two hundred preachers, taken just as they came, are herewith submitted in tabular form:—

CONVERSIONS OCTOBER, 1899, TO MARCH, 1900

10 preachers report	1,583 conversions, average, 158.3
20 " "	2,418 " " 120.9
50 " "	3,863 " " 77.6
100 " "	5,134 " " 51.3
200 " "	6,023 " " 30.1

CONVERSIONS SEPTEMBER, 1898, TO MARCH, 1900

10 preachers report	2,665 conversions, average, 266.5
20 " "	4,232 " " 211.6
50 " "	7,310 " " 146.2
100 " "	9,089 " " 90.89
200 " "	12,399 " " 61.99

After deducting from the last table the figures reported by the 38 preachers who were in the School at Concord or Boston prior to the year 1885, the writer found that the remaining 162 had been pupils of Professor Mitchell, the present professor of Hebrew and Old Testament exegesis. These 162 preachers report for the 18 months ending March, 1900, 9,650 conversions, or an average for each preacher of 59.6.

In the face of the depressing decrease of no less than 21,731 in the membership of our church as reported for the year 1900, the returns tabulated above are as gratifying as they are instructive. They seem to confirm what not a few had long suspected, viz., that the teaching of a reverent

and believing "higher criticism" in our schools has nothing to do with the humiliating decline in the evangelistic success of our church as a whole. Nay, rather, the figures point the other way. The actual fact is that the very preachers for whom modern methods of Bible study have clothed the Old Testament record with the historical reality of the New Testament Gospels, are found in the very front rank of successful evangelists.

To followers of John Wesley there is of course nothing anomalous in this union of scientific study of the Scriptures with aggressive evangelism. It was Wesley who on the one hand said to his preachers, "You have nothing to do but save souls," and on the other hand said, "As to all opinions that do not strike at the root of Christianity, we think and let think." The root of Christianity he defined in the context to be the believer's personal attitude toward the divine Christ, who is the Saviour of souls. It was John Wesley, the incomparably successful evangelist, who had drunk so deeply of the foremost German Biblical criticism of his day, as embodied in the works of his contemporary, Johann Albrecht Bengel of Tübingen, that he frankly prefaced his own "Notes on the New Testament" with the statement that he believed he could better serve the interests of religion by translating from the "Gnomon" than by writing volumes of his own notes.

How instructive and how encouraging, then, is the fact that two hundred Methodist preachers who, like Wesley, "think and let think," have abundantly proved, by the 12,399 conversions they report, that their critical opinions are such as in no wise "strike at the root of Christianity." May God, the Holy Ghost, vouchsafe to each of the other 12,745 effective preachers of the Methodist Episcopal Church, in the next eighteen months, an average number of conversions as high as that which these two hundred report! Then shall we a year and a half hence make the welkin ring with praises to God; for we shall hear that a grand total of not less than 803,135 souls have been converted to God.

Boston University School of Theology.

STRENGTH IN WEAKNESS

REV. S. L. HAMILTON.

IT was Paul who said, "When I am weak, then am I strong." Strange paradox! Weakness is usually the product of weakness. This is the natural order. But, as is often the case, grace reverses nature, and the weak man is the strong man, the two qualities, weakness and strength, existing at the same time and in the same person. It is a conscious weakness as well as a conscious strength. "When I am weak"—when I feel weak, know that I am weak, and am humbled by the knowledge. Humility is the companion of weakness; they trudge along side by side. The feeling of weakness causes us to distrust ourselves, and to look to the Master for help and strength. The feeling as to self and the Helper is expressed in the words, "I am weak, but Thou art mighty;" and, trusting in the Mighty One, while our weakness is accentuated, our strength is emphasized, and we are like giants refreshed with new wine. There is a point beyond which it is not wise to go in distrusting self. We should

have a proper conception of our own ability and possibilities, but at the same time we should know the Source of our strength, and realize the fact that "Without Me, ye can do nothing;" and with it that other fact: "I can do all things through Christ which strengtheneth me."

Los Angeles, Cal.

HARBINGERS

EMMA A. LENTE.

Who said that spring was near?

The sweet South Wind!

It whispered gently over hill and plain,
And sleeping things, that in the earth had lain,
Heard in their dreams, and waked and smiled again.

Who said that spring was near?

The babbling Brook!

It cast its icy bars to either side,
Rushed down the slopes and through the meadows wide,
And flung the tidings out on every side.

Who said that spring was near?

The glad wild Birds!

From the far south, with eager, tireless wing
And joyful heart they came the news to bring,
And carol forth a sweet, gay welcoming.

Who said that spring was near?

The Easter Bells!

In their high spires they rang and rang again;
And hearts that in the dust their loves had lain,
Of resurrection thought, and hoped again.

Poughkeepsie, N. Y.

PROSPERITY AND DEVELOPMENT IN MEXICO

HON. GEORGE O. ROBINSON.

EIGHT years ago this month I had the rare privilege of making an extensive tour through Mexico in a directors' car, for the purpose of the inspection of railroads. During the last month I have been permitted to repeat this same tour, and take pleasure in informing your readers of the unusual prosperity and development of the Mexican republic and of the Mexican people.

At the former period the railroad systems of Mexico had just been entered upon, having been built within the previous twenty years, mostly under the liberal government of President Diaz. It was a marvel of surprise and a revelation of a new civilization to the people of that republic. It seemed to awaken them out of centuries of ignorance and superstition and misrule.

In the recent trip I entered the republic at Eagle Pass, Texas, visiting the cities of Monterey, Victoria, Tampico and San Luis Potosi, and other interesting points on the Mexican Central Railway, to the City of Mexico. After that we went over the mountain, through wonderful scenery, to the southern city of Cuernavaca, the ancient country seat of Cortes during the period immediately following the conquest. Thence we went to the historic cities of Orizaba, Vera Cruz and Puebla, and afterwards to the mountain town of Pachuca, the celebrated city of Queretaro, where Maximilian was shot, and to the prosperous city of western Mexico, Guadalajara, and to Zamora, and the mining towns further north, Guanajuato, Zacatecas, Parral, Chihuahua and Juarez.

Few countries have had a more remarkable or interesting history than has Mexico. Naturally rich in unmeasured re-

sources, mining and agricultural, as well as in scenery and climate, and always misruled and despoiled until within the last quarter of a century, it has become one of the most attractive countries at the present time for tourists to visit. If any of your readers will peruse Prescott's delightful history, the "Conquest of Mexico," they will need no urging to follow up the remarkable subsequent history of this until recently most unfortunate country. But a better day has now dawned upon it. The last eight years have been

A PERIOD OF UNUSUAL DEVELOPMENT AND PROSPERITY.

Even during the recent hard times all Mexican interests were prosperous. The different railroad systems have been extending and developing the resources of their respective lines to a remarkable degree. The Mexican Central, much the largest railway system of Mexico, under the efficient administration for the last seven years of Mr. Albert A. Robinson, its present president, a graduate of Michigan University, and the chief engineer and builder of almost the entire system of the great Santa Fé Railroad, including the Grand Canon of the Arkansas, has exhibited a remarkable development in its earnings during the last seven years, so that nearly every month has shown a handsome increase of from about fifteen to eighteen per cent. over the same months of the previous year, since his administration. The managing and operating officials of nearly all of these railroads are Americans, and they are doing a missionary work of civilization and enlightenment to that people to a remarkable extent. The bonds of commerce, travel and communication are becoming much closer and more mutual than formerly, and seem everywhere to stimulate prosperity.

The mining interests of Mexico are of great importance. One mine at Guanajuato, the Velenciana, is said to have produced, in the last three hundred years, over \$800,000,000. It is now partially idle, but other mines in the same town are nearly equaling its record. The Pachuca mines are reported to have produced \$45,000,000 worth of silver during the last year. Extensive mines are being developed and operated about Durango, Parral, and west and east of Chihuahua, which have proved very profitable. One of the largest smelters on the continent is now being operated at Aguas Calientes by one of the greatest smelting firms of the world.

If our country does its full duty to the recent Spanish territorial acquisitions, and shall continue to extend its commerce, civilization and better influences to this now prosperous republic of Mexico in the century to come, the Anglo-Saxon civilization and language will make great inroads in that of the Aztec and the Spanish, and a better civilization and prosperity must necessarily be the result.

It was our privilege to witness most of the

WORK OF THE METHODIST MISSIONARY SOCIETIES

in the different cities of this land of sunshine. As is well known to most of our church, Rev. John W. Butler, D. D., son of the late veteran, Dr. William Butler, the founder of our missions both in India and in Mexico, has had charge of our work in the latter country for over a quarter of a century. His work has been difficult, but he has brought to the performance of it a remarkable tact and energy and an executive and popular ability that have insured great success. He has become almost the Missionary Bishop of Mexico in his fluent command of that language and of the work.

He has, since our visit, started for a short tour through the North and for some much-needed rest in New England, prior to the session of our coming General Conference. He is now ably assisted in the City of Mexico by his gifted co-laborer, Rev. H. A. Bassett.

At Orizaba and Puebla we found very valuable school and church properties for our mission work, and most efficient schools and faithful workers. At the latter place both the Parent Society and the Woman's Foreign Missionary Society have a most complete educational plant for both sexes. Rev. Dr. Borton and Rev. W. S. Spencer are conducting the theological and academic schools, with gratifying success. At Pachuca both of our Missionary Societies have valuable school properties, and here we attended the ceremonies of laying the corner-stone of a fine new church, which ceremony was conducted by Rev. Dr. Butler and Hon. Alden Speare, of Boston, a member of our Missionary Board. Rev. P. F. Valderrama, editor of the *Illustrated Christian Advocate*, delivered an able discourse in Spanish on this occasion, the eloquence of which reached the hearts of his English hearers, who could not fully understand all of his masterly words. At Queretaro we visited a fine school, in charge of the able Rev. B. N. Velasco, the Spanish secretary of our Mexican Conference. At both Guanajuato and Silao we found not only good schools and fine missionary properties, but successful medical dispensaries, in charge of Drs. Salmans and Hyde. To visit for a day any one of these would interest any philanthropist or lover of missionary work. I was greatly impressed with the self-sacrifice and the devotion of all these missionaries and teachers in this growing and important work. They see the results of their labors day by day and month by month, and are greatly encouraged thereby, even though it takes much patience and much hard work to accomplish success.

The peculiar characteristics of the manners, customs and dress, the language and religion of the Mexican people, their smallness of stature and patience in labor and burden-bearing, their simplicity and faith in whatever religion they profess—these and many other characteristics would make the subjects of many interesting articles for the press. American travelers may wander in other continents and not be so highly entertained as they would be on our own continent and in our neighboring Republic of Mexico.

Las Vegas Hot Springs, N. M.

"Stretch Forth thy Hand!"

AS definitely as he dealt with the man in the synagogue with the withered hand he is ready to deal with us at that point of our life where weakness and impotence are manifested. He is pointing with His finger at the impossible thing in our lives, and calling to us to begin to act in the region of impossibility. This is what the Master always does. There are men to whom he will say nothing about giving up the habit of drink. Why not? Because you have no weakness in that direction. How easy it is to give up another man's idols! The Master does not ask you to do that, but He points to your weak spot, and He says, "Begin there. Stretch thy hand at that point." But that is just what I cannot do. Tell me to do anything else but that, and I will do it. No, the Master passes by all the things we have been denouncing in other people, because they are no temptation to us, and He touches the spot of our weakness, and says, "Stretch forth thy hand." Look into His face and say: "Lord, I have

tried again and again, and have utterly failed; but Thou art able—I will!" Then you have touched the place where He communicates to you supernatural, miraculous, positive power, and you, weak, defeated, cripple soul, may stand upon your feet in the strength and energy, not of your own manhood, but of the manhood and of the Godhood of Christ. — *Rev. G. Campbell Morgan.*

RELATIVE TO THE SCHOOL OF THEOLOGY

A Recent Conference Address

PROF. H. C. SHELDON.

[The address, as here given, reproduces the original without material change of thought or phrase, except that the reference to the Omaha manifesto is presented in an abridged form, such as the speaker designed to use at the second of the Conferences addressed.]

IT seems to me that it would be a vapid performance on my part if I should undertake to evade the issue which is before the church in relation to our theological schools, and especially in relation to the Boston School. I shall, therefore, speak directly upon that issue, without diplomatic reticence or oratorical artifice.

The treatment of my theme requires me to deal with complaints, though this be as unwelcome as it was to Paul in writing to the Corinthians. In order to ease my mind, and balance up things, I will make a complaint before entertaining one. The complaint is that not a few people are disposed to hold the Boston School to a stricter obligation to traditional orthodoxy than has been imposed in the church at large. Let me illustrate briefly. In a textbook of theology, used for a series of years in the Conference course, we have this statement: "As in the form of God, Christ was still the possessor of divine attributes, but He did not use or manifest them." He did not use or manifest them. That logically implies a practical limitation upon the omniscience of Christ in the time of humiliation. For saying what implies nothing more, formal complaints have been entered against one of the professors of the Boston School. Again, in a book of theology, now in use in the Conference course, the author expresses himself as quite willing to allow to the existence of the human race a period of ten thousand years. Of course every one knows that you cannot get such a period as that by simply adding up the items of Biblical chronology. If you grant ten thousand years, you might just as well grant twenty thousand, or any period which evolutionary science asks for. For statements which do not reflect a bit more seriously on the accuracy of the early chapters of Genesis, formal complaints have been entered against one of our professors. Take one more instance: A writer who was prominently before the Methodist public a decade ago, referring to Biblical chronology, remarked: "No one will assert that such a system is supernatural, or claim for it anything more than that it is a human system with errors and confused data." The writer added: "In like manner the science of the Bible may be shown to be immature and provincial, its errors all the more glaring and confusing because found in a supernatural book." For statements bearing on Biblical errancy less drastic than these, formal complaints have been entered against one of our professors. Now, where did the words just cited appear? In an editorial of the July number of the *Methodist Review* for 1890. I never heard that the editor was called to account for these words. Certain is it that, in spite of them, he was re-elected to the editorship at the ensuing General Conference by a very large majority.

The instances adduced make but a bare introduction to the illustrations that might be given. Evidently the Boston School has no monopoly of deviations from traditional orthodoxy. If you look for them with open eyes, you will find them plentifully scattered around in the Methodist heritage. It is my opinion that if a trained theologian, skilled in dialectics, and putting his questions in terms which, though clear enough in themselves, are off the track of routine, should examine our ministers, he could convict three-fourths of them of holding some heresy (in the sense of deviation from the traditional orthodoxy). An appalling state of things? Not at all. So long as the general trend of belief and thought is wholesome, these theoretical slips, I indeed they be such, do no harm, or next to none. The life of the church grows right over them, just as a healthy tree grows over the incisions made in its wood. It is only when a man with the spirit of a grand inquisitor, mixed with a liberal portion of hysteria, pounces upon them, holds them up to the light, and invokes on them the wrath of God and the maledictions of men, that mischief begins. The facts, in themselves, are not at all alarming. But assuredly the church that has this sort of a record ought to see the absurdity of holding the Boston School to any strict accountability to the standard of traditional orthodoxy. We ought to be entitled to as much liberty as other good Methodists are permitted to take without losing caste. At least, we ought to be allowed to say things which the Methodist Church officially tolerates and virtually patronizes.

Having made this complaint, I will now give place to the burden of the impeaching party. The thing that really weighs heavily on their souls is the fact that the Boston School tolerates the teaching of the theories of the so-called higher criticism in relation to Old Testament study. The fact is to be admitted, though not with any implication that the policy of the Boston School is herein exceptional. And note, too, that the toleration of the teaching is granted with the distinct proviso that it shall go hand in hand with loyalty to the essentials of the evangelical creed. The demand for this loyalty is perfectly unequivocal; and no man has a place in our faculty who is not ready to give adequate pledges of such loyalty. Some people may have been led to think that the two things cannot go together, that higher criticism and the evangelical creed are incompatible. It might answer for the mere closet philosopher to maintain that, or for the man rivalling in speculative rage the Frenchman who, when told that the facts were against his theory, replied, "Then so much the worse for the facts." The facts demonstrate that men who are evangelical to the core can and do hold the postulates of the new criticism. If it be claimed that some of a different stamp hold them, it can also be said that the evangelical creed has been held in conjunction with such crudities and enormities of belief as would disgrace it before any rational tribunal, if it should be counted responsible for them. If it is unfair to charge responsibility in the latter case for every untoward association, it may be rash to charge the like thing in the former instance. Certainly, it is to be hoped that the evangelical creed is not so badly conditioned that it must be swamped by a revised theory of the authorship of six or eight Old Testament books.

I hold, then, that the Boston School inserts no fanciful or impracticable proviso when it grants tolerance to the new criticism on condition of hearty alliance with the evangelical faith.

I wish now to supplement this statement by the affirmation that the Boston School,

in granting this much of tolerance, wisely accepts the inevitable; that is, takes up a policy to which any great Protestant communion must come, or else undertake to carry on an overtaking and ultimately disastrous scheme of repression.

Where is the proof? The proof is in the theological world of today, and in the direction in which it is, and has been, marching. Students well-read in recent theological literature know how steady, on the whole, has been the course of thought in Germany during the last few decades as respects the cardinal contentions of the new criticism. An optimistic conservative, it is true, discovers now and then a sign of reaction. But in this his wish favors his eyesight. The great body of German scholars gives no hint of an inclination to turn back to the conservative platform. Doubtless there are a few fairly erudite pastors who stiffly champion the old-time conservatism. One of these, Rupprecht, has recently published an Introduction to the Old Testament which reflects about the standpoint of our venerated American conservative, Professor Green. But Rupprecht's book is no sign at all of reaction; it is simply a token of action along the line of Hengstenberg, Keil, and Hävernick. It is not adapted to have any effect upon the scholars of Germany, being incompetent because of the style of much of its argumentation to convince anybody who is not more than willing to be convinced. Generally speaking, the main theories of the new criticism are firmly established in the theological consciousness of the professional scholars of Germany. There is no sign of their losing their hold.

I know there is a short way of disposing of the testimony furnished by Germany—namely, a wave of the hand and a cry of "Rationalism! Anti-supernaturalism!" That is a very easy way of disposing of one of the great theological provinces of the world. At that rate a man might conquer five or six whole worlds before breakfast, and then not be too tired to eat with customary appetite. The method is very easy and very cheap—quite too cheap to have any evidential force. At the least, before resorting to it, let a man read a score or two of recent German works, and seek to ascertain whether they contain any indications of candid and painstaking investigation, any evidences of high religious ideals, any manifestations of a vivid sense of the presence and agency of God in the world and in history, any tokens of a profound reverence for Christ and of heart-reliance upon Him as the world's Saviour. With all due respect to this epithet-business, it does not cancel the testimony of Germany.

In Great Britain the new criticism has been making steady advances in the last two or three decades. Not a few of the scholars of England, whose catholic or evangelical standpoint is above question, have accepted its principal results. The same is true of Scotland, in these times probably the most fruitful theological province in the English-speaking world in proportion to the size. It was not so very long ago, it is true, that one of the leading communions of Scotland undertook to close the door against the new criticism. A chair of instruction was made vacant, and a distinguished teacher was left to pursue his vocation elsewhere. It has not appeared, however, that the act of excision was at all effectual to safeguard Scottish territory to the traditional teaching.

Some people in this country have seemed to imagine that the sacrifice of a certain Boston professor would be a very effective means for checking the spread of the critical theories in our church. As well expect that the excision of any one professor from any one of our universities would be an ef-

factual bar against evolution doctrine among Methodist scientists. Higher criticism is not bottled up in any one man or any one institution. Methodist ministers who were educated a long way off from Boston, and in the midst of an environment not at all infected with a "rabid rationalism," are just as cordial adherents of it as can be found anywhere in our domain.

We have had enough illusion already in connection with this subject. The air was thick with it in the quadrennium between 1888 and 1892. I remember how, very soon after our *Review* began its attack upon higher criticism, congratulations poured in on the victory supposed to be achieved. One enthusiastic correspondent, referring to a distinguished Yale professor, indulged in this strangely optimistic exclamation: "Poor Ladd, you have slain him!" Now, it strikes me that the professor was not exactly exterminated. He has been in evidence ever since. The last note relating to him that I have seen was in the form of an inquiry from an eminent Methodist source, whether a certain book of his would not be a good one to put into the Conference course. Evidently propriety forbids me to say anything on this particular point. But I will say that it would be a most seemly and fitting thing for the Methodist Church to render to Professor Ladd, who is an ornament to American scholarship, some recompense for what he suffered at the hands of Methodist — let us use a very mild word — Methodist zeal very badly co-ordinated with the realities of the situation. I have cited one of the many congratulations that were lavished upon the editor. Some months later the editor himself, in a mood of exultation, drew this graphic picture: "With Professor Sayce on our right hand and Professor Margoliouth on our left hand, I could march victoriously through all the camps of the German critics, and compel a retreat without firing a gun." When it is remembered that Professor Margoliouth is cited because he had said some good words for the historical character of the book of Daniel, and that Professor Sayce very largely surrenders the historical character of that book, one gains a peculiar impression as to the competency of a phalanx constituted in the manner described to achieve so great a victory. Now do not think for a moment that I wish to disparage the editor. The vivid figure was a natural overflow of his enthusiastic temper. It is believed by some persons eminently well qualified to know the facts, that he began before the end of his career to modify his estimate of the critical theories. Let a full tribute of loving consideration be rendered to his memory. What I have said in this relation I have said solely for the purpose of illustrating the stretch of illusion which prevailed in that quadrennium. The critical theories whose funeral rites were celebrated have continued their course. Their hold upon the English-speaking world is incomparably stronger than it was a decade ago. They give every indication of having come to abide, not indeed as they appear in the sum total of views given forth by any one writer or teacher, but in their main contentions, and above all in their great underlying conception of a graduated historic process at the basis of revelation.

I know that you have been told, and that you will be told again tomorrow or the next day, that these theories are nothing new, that they have made a bid for attention before this, but soon passed off the stage, and may be expected to do likewise again. You will be told that, but it ought to be seen that there is none of the virtue of demonstration in such talk. Do you not know that an old theory becomes a new theory, armed with a distinctly new potency, when it is taken out of the region of

guess-work and is given alliance with a great body of concrete evidences, which, when once they have come within the horizon of the human intellect, can never again be put out of sight? These critical theories have obtained clamps wherewith to fasten themselves to the human understanding. Modified in some part they may be; fortified against excesses they may be; but this generation will not get rid of them, nor the next, nor the next following. No Protestant church is strong enough to exclude them in perpetuity. Certainly no Protestant Church can do this except at the expense of confining its ministry to the more passive order of materials; and that order of materials will not equip any church for the best kind of mastery over the incoming generation. I hold, then, that the Boston School, in tolerating the new criticism, wisely accepts the inevitable. Its course appears all the more justifiable in that it does not differ materially in this matter from the policy of our other schools.

At this point some one is very likely saying to himself, "Well, this is the greatest dose of higher criticism that was ever served up to a Methodist Conference." Not at all. Higher criticism is a subject on which I have no passion to declaim. It rarely comes up for discussion in my class-room. I should not have referred to it here were it not for the fact that a party in the church is ambitious to make it a basis for ecclesiastical action. What I have served you to is not any dose of higher criticism, but simply a judgment as to the sober and opportune method of dealing with this subject. I point those who may need the lesson to the practical wisdom of which the great evangelist gave so striking an object lesson in the evening of his life. No one, of course, supposes that Mr. Moody was ever fully reconciled to the new criticism, but he did come to see that many of its adherents were just as earnestly religious and evangelical as he was himself. And so we have the spectacle of the veteran evangelist inviting George Adam Smith to Northfield and entering into cordial fellowship with him. Would that the mantle of this large-hearted sanity might fall upon some of the leaders in our Methodist Zion! It would help Methodist evangelism a hundred times more than bitter denunciation, which respects the demands of neither truth nor charity. In order to win, Methodist evangelism must be winsome. It must be fair and catholic in spirit. Otherwise a tardy response may well be made to its appeals. What motive is there to exchange secularism for ecclesiasticism, the world for the church, unless the church is baptized into the spirit of the tolerant, gracious, loving, and spotless Redeemer of men? By all means let the world, the men of the world, be brought into the fold; but let it be a fold where Christ presides in all His magnanimity and love.

This brings me to a special assault upon the Boston School. I refer to the pamphlet issued from Omaha and to its continuous appendix. It would be easy to point to instances of unfairness and meanness in its interpretations, and of recklessness in its insinuations. But I forbear to consider this manifesto in any detail, lest I should seem to exaggerate its importance. The most striking thing about it is the tragical incongruity which it exhibits. It assumes to plead the cause of Methodist evangelism, whereas the cause which it really sustains is that of a bitter and intemperate orthodoxy — a thing having no true affinity with an evangelism that can be termed either Christly or Wesleyan.

In the face of all attack the Boston School points to one great credential — her alumni. Generally speaking they are not hobbyists or iconoclasts. They preach neither higher

criticism nor anti-higher criticism; they preach the Gospel of the Son of God. They are found in places of high responsibility. They abound in good works. While they would deem all boasting unseemly, they are not afraid to compare statistics with any equal body of men in the church as regards evangelistic zeal and success. Let the church look at these things, and judge according to facts, not according to the closet speculation of some one who has inferred in the depths of his own consciousness that the teaching in the Boston School must be damaging to Methodist evangelism.

I must close; but before doing so, let me revive an honorable Methodist function, and give the next thirty seconds to an earnest exhortation. In this time of excited feeling and conflicting opinions, we shall do well to think much upon the superiority of intellectual and spiritual means in dealing with matters of faith; much upon the demands of Christian magnanimity; much upon the greatest and holiest of all requirements, the law of love. It will be exceedingly wholesome for us to make a frequent study of the thirteenth chapter of First Corinthians. And oh, may that sweet music — that strain which may fitly be reckoned an earthly counterpart to some lofty symphony which the apostle may have heard in the third heaven — be continually sounding in our hearts! That order of inspiration will give us a homogeneity that is worth having, and will enable us to perform a worthy part in bringing men to Christ and training them for citizenship in the divine and eternal kingdom. Following along this line we shall approve ourselves as truly Wesleyan and evangelical.

THE BLOSSOM

Only a little shriveled seed —
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers,
Only a few clear, shining hours —
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder as fair and sweet
As ever broke at angel's feet.

Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room —
Pure as the snowy leaves that fold
Over the flower's heart of gold.

— Dr. Henry Van Dyke.

The Call of Christ

THERE is no element in human life so pregnant with tragedy as the power of the human will to resist the appeal of Christ. It is possible to be within reach of perfect good and not to see it. It is possible to see it and not desire it or so desire it as to secure it. We would need to be treated like sheep and be driven to our pasture; we are treated as men, and so we miss our way and lose our life. For Christ will not over-persuade any man. For the success of His appeal He depends upon the conviction of the individual. We must for ourselves reach our own conclusions about Him. Our treatment of the call of Christ is the central determining act in our history, as the fact of such a call is its redeeming factor. Nothing lifts human life to its true level but this call. It is this which glorifies and gladdens our sad, defeated, stained existence. — MARCUS DODS, D. D., in the *Quiver*.

No life can ever be grand which has not first been faithful. Without the preparatory training of small fidelities, who would be suddenly equal to supreme tests?

THE FAMILY

APRIL

MRS. M. A. HOLT.

April, at last, has spread her changing skies,
And dropped bright tears in sad, impatient moods,
Yet the sweet radiance of her dear smiles lies
Upon the tinted violets of the woods.

Sometimes there gathers on her face a frown,
And for a moment sleet and rattling hail
From scudding clouds fall in confusion down;
Then bursts of sunlight follow the brief gale.

And yet the fickle month, both strange and fair,
Does her true work, for ere she goes away
She melts the snowdrifts, warms the chilly air,
And leaves new glints of green from day to day.

May we, too, seek amid life's changing days
To do true work—the while we smile and weep—
And leave a touch of verdure in the ways,
To brighten paths that other feet must keep.

But let us hold in check the useless tears,
That they may leave behind no lasting trace;
And wear sweet smiles to brighten the old years
With the fair light that time cannot efface.

New Berlin, N. Y.

Thoughts for the Thoughtful

Take heart, summon courage,
Dear comrades of mine,
Though dreary the winter,
The spring is divine.
Look up, for God's sunshine
Is radiantly clear,
The worst must be over
When snowdrops are here.

—Marianne Farningham.

If we wrap the treasure of our Christianity in a rough envelope of angularity, self-righteousness, sourness, censure and criticism, we need not wonder that people do not think much of our Christianity. — Alexander Maclaren, D. D.

Word and work—the two W's. You will soon get spiritually gorged if it is all Word and no work, and you will soon be without power if it is all work and no Word. If you want to be healthy Christians, there must be both Word and work. — Moody.

Our business is not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; it is not who can rise highest in the shortest time, but who is working most patiently and lovingly in accordance with the designs of God. — Joseph Parker.

A damp, dreary February day had been followed by a night of extreme cold, and in the morning the trees and shrubs, the railings of the iron fence, all outdoor objects indeed, were incased in an icy armor which sparkled in the sunshine with diamond-like brilliancy. "Very beautiful, but it

will all be gone before noon," sighed one near us, casting a glance at the dazzling outside world, and then turning away. A little maiden, flattening her nose against the frosty pane to get as much of the wonderful sight as possible, looked up in surprise at the melancholy speech. "Never mind," she said, reassuringly. "There'll be something else beautiful for tomorrow." The secret of a happy life lies hidden in that childish speech. It is the Father's wish that we should look for some new joy in each tomorrow, and that the better things should always lie ahead. — *Selected.*

If life has not gone well with us, if fortune has left us disconsolate, if love has grown cold and we sit alone by the embers; if life has become to us a valley of desolation through which weary limbs must drag an unwilling body till the end shall come, let us not radiate such an atmosphere to those around us; let us not take strangers through the catacombs of our life and show the bones of our dead past; let us not pass our cup of sorrow to others, but if we must drink it, let us take it as Socrates did his poison hemlock—grandly, heroically, and uncomplainingly. — From "Kingship of Self Control."

There are, indeed, dark problems which even the light of Easter morning does not make plain. The empty cradle and the aching mother-heart; the torn infant tendrils vainly reaching out for mother-love, which nothing else on earth can satisfy; the broken heart of wedded love; the cry of widows and orphans for the strong arm snatched away; the unfulfilled promises of youthful life; the uncompleted arcs of circles; buds that are never allowed to blossom—oh! we cannot understand these things. Even the glorious hope of immortality beyond does not make clear the necessity of shattered hopes and crushed hearts and bleeding lives here. But hope leans on the strong shoulder of faith, and faith gathers inspiration from the sunshine of hope—and both together are encircled by the arms of eternal love. For Christ is the surest proof that God is love and that life is love, and that infinite Love can make no mistake. — Rev. Charles A. Savage.

There is a myth about the birds, that when they were first created they had no wings. The story is that God made the wings, put them down before the birds, and said: "Now, come, take these burdens up and bear them." The birds had beautiful plumage and voices. They could sing and shine, but they could not soar. But at the word of their Maker, they took up the wings with their beaks and laid them upon their shoulders to carry them. At first they seemed to be a heavy load and rather difficult to bear. But as they cheerfully and patiently bore them, and folded them close over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings.

Fellow-Christians, we are the wingless birds. Our duties are the pinions. When at first we assume them they do seem to be heavy loads. But, glad and happy fact! as we cheerfully bear them on, as we obediently take up the tasks God gives, as we meet the difficulties, as we do the duties, the burdens change to pinions, the weights become wings and lift us heavenward. Let us, then, with the apostle, "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Thank God for your testings. Thank God for the difficulties that develop

our strength. Thank God for all His disciplinary dealings, for He makes each hindrance a help and every retarding weight a wing to lift us toward Himself. — GIRARD B. F. HALLOCK, D. D., in "Upward Steps."

Oh, break my heart; but break it as a field
Is by a plough up-broken for the corn;
Oh, break it as the buds, by green leaf sealed,
Are, to unloose the golden blossom, torn;
Love would I offer unto Love's great Master,
Set free the odor, break the alabaster.

Oh, break my heart; break it, victorious God,
That life's eternal well may flash abroad;
Oh, let it break as when the captive trees,
Breaking cold bonds, regain their liberties;
And as thought's sacred grove to life is spring-
ing,
Be joys, like birds, their hope Thy victory
singing.

—T. T. Lynch.

There was a vessel that had been tossed on the seas for a great many weeks, and been disabled, and the supply of water gave out, and the crew were dying of thirst. After many days they saw a sail against the sky. They signalled it. When the vessel came nearer, the people on the suffering ship cried to the captain of the other vessel: "Send us some water. We are dying for lack of water." And the captain on the vessel that was hailed responded: "Dip your buckets where you are. You are in the mouth of the Amazon, and there are scores of miles of fresh water all around about you, and hundreds of feet deep." And then they dropped their buckets over the side of the vessel, and brought up the clear, bright, fresh water, and put out the fire of their thirst. So I hail you today, after a long and perilous voyage, thirsting as you are for pardon, and thirsting for comfort, and thirsting for eternal life; and I ask you what is the use of your going in that death-struck state, while all around you is the deep, clear, wide, sparkling flood of God's sympathetic mercy. Oh, dip your buckets and drink and live forever! "Who-soever will, let him come and take of the water of life freely." — Talmage.

ON THE MARCH

ADA MELVILLE SHAW.

A COMPANY of soldiers were marching down Monroe Street, Chicago, to the time of martial music. I stood with the crowd that was gathered to cheer them on their way. At my elbow stood a young woman who was surcharged with patriotic exclamation marks. Suddenly she threw out her thin, nervous hand. "There!" she cried, in shrill tones. "Just look at him! Chewing! All out o' step! Keeping time to his mouth! Did you ever!"

Sure enough. There he was—shoulders sagging, eyes anywhere but "front," out of line, out of step, chewing, giving no heed to the martial strains that swept his comrades along in perfect swing and harmony.

When the last line had marched by and the music was lost in city noises, I walked on with the very American exclamations ringing in my thought. With newly-opened vision I applied the invectives again and again. There was a boy hardly out of babyhood, smoking—heart and nerves, brain and stomach, befogged thought and lax muscles, all keeping time to a cigarette. Here was a girl, fair to look upon, but too plainly frivolous, keeping time to the swish of pretty skirts and fluttering ribbons, nodding feathers and tinkling jewelry. And there, a keen-

eyed, quick-thinking, capable reporter, hard after a "scoop" for a Sunday paper, stepping along with scandal and gossip. And here!—ah, thank God! I may look away from the gambler, the drunkard, the money-getter, the thousands who keep step with their idols on the down-grade, and rest my eyes on these—an old couple, strangers in the city, puzzled about a direction.

"Will thee tell us which car takes us to C Street?"

Gladly I tell them. The car is long coming. We drop into a pleasant conversation.

"Does thy way lie with ours?" asks the white-haired woman, thinking of possible escort in the crowded car.

"How far do you go?"

With a glint in his eye, the husband made answer: "Well, we've traveled one road for fifty years, and we're going to finish the journey together. How far thinkest thou?"

I looked into their faces. I knew the highway of their fellowship. "And Enoch walked with God," I said, reverently.

"Well, now! Bless the Lord!" softly cried the aged man. "Yes, we're keeping step with Him, and His way leads to the summits of eternal glory. When we meet thee again, friend—it may be on the foot-hills—we'll talk further. Wife! Here's our car."

Chicago, Ills.

LIFE'S TRAGEDIES

LIFE'S tragedies are sometimes so appalling that the marvel is how they are borne, why they do not at once crush soul and body, life and thought, hope and courage, leaving vitality burnt to ashes. Yet people survive every possible calamity, such as loss of children, loss of fortune, loss of faith in friends, and even harder things than these, and pass tranquilly onward over their storm-swept paths, gathering what cheer they may, and emerging from successive disasters with an elasticity of rebound which is as marvelous as it is common. In any group of people gathered on an ordinary occasion, there are those who have suffered in extraordinary ways, and yet have endured and taken up the load again, and gone on their journey, whatever its features have been, frequently without a murmur, always with a strength sufficient to the day's exactions. When the secret of the Lord is with these persons, and they are walking with Him in constant communion, the explanation is obvious. He is guiding and upholding them, and, for all their grief and care, His banner over them is love. But many of the sorrowful and stricken ones of earth have not belief in Christ to sustain them, and they are faring on in the darkness and misery without a single ray of light, or a pillow on which to lay the aching head.

Does it not seem wise, in view of the "griefs we all must bear," to provide ourselves with a refuge, to seek an unfailing friend, and to accustom our lives to the service that Friend requires? I met not long ago an aged woman on whom the hand of sorrow had been heavily laid, not once, but many times. She had been strong for years, but now as she approached eighty, her health had failed, and she felt the grasshopper a burden. But her countenance was serene, her eyes were steadfast, her cheerfulness was undaunted. "I am on the homestretch," she said, "and just before me is the Father's house, and I

have learned that all things do work together for good, to them that love God."

Life's tragedies may be met and borne with, if one trust in the Lord.—ANNIE LESLIE, in *Christian Intelligencer*.

THE CALL OF THE TWENTIETH CENTURY

Oh, make ready for the King,
And prepare your offering!
For His coming, swiftly dawning,
Breaks around us like the morning;
And our eyes may catch the grace
Of the glory of His face,
Bringing light unto the world.

In the pathway of the King
All the world is waking;
Like a wind among the mountains,
Like a breaking forth of fountains,
Sweeps a tide—the Holy Breath—
O'er a thousand fields of death,
Bringing life unto the world.

In the temples of the King
Stand His daughters worshiping.
But each heart the summons heareth:
"Child, come forth! Thy Lord appear-
eth!"

And their robes of vestal white
Grow more lustrous with the light
They are bearing to the world.

Alleluia! Christ is born!
And the world rolls past its morn.
Heaven pours the tender glory
Of redemption's wondrous story,
With its deeps of love and pain,
With its heights of loss and gain,
Through a woman to the world.

Alleluia! Christ is risen!
Angels at His rended prison,
Radiant with His passing glory,
Send the resurrection story,
Winged with peace to conquer strife,
Bearing everlasting life,
Through a woman to the world.

Alleluia! Christ is King!
Wide His palace portals fling!
Forth in fair procession flowing
Come the royal daughters, going
Where the King himself shall send
Love and life that have no end,
Through a woman to the world!

—Mary A. Lathbury.

"BETWEEN CARS"

MRS. J. ASHLEY LINTON stood on tiptoe brandishing her silver-handled umbrella—she even essayed a shrill little call—but all in vain! The 3.30 car of the Brookdale and Summerville Electric Road swept by like a square-shaped, buff and white meteor. "That stupid conductor!" Mrs. Linton pouted, her cheeks pink-flushed with indignation. "He stood up as stiff and self-absorbed as that picture of Napoleon at St. Helena. Never looked on this side of the street at all!"

Probably if the absent-minded official had looked he would not have been oblivious of the presence of Mrs. Linton, for she was very impressive in the glory of her new summer suit—a gown of soft dove-color, stylishly made, and a dainty hat that was a veritable garland of violets.

The wearer paused irresolutely, the shiny tip of one shoe resting on the curbstone while she glanced up and down the street.

"What shall I do? Walk back home? Wait here in the wind and dust? Walk along down town? It'll be half an hour before the next car comes. I must make

my calls this afternoon, it was such a fuss to get ready and all that. Well, bless me! I can't stand here in the street like an organ-grinder!"

Mrs. Linton's pretty brown eyes rested on the open door of a little white cottage on the corner nearest her.

It was a humble place, its modest veranda well cluttered up by a shabby hammock, a battered hobby-horse, and two or three faded, red-painted chairs.

"Let me see," Mrs. Linton soliloquized. "Husband said a family by the name of Toby had moved in there. Not a very aristocratic name—Toby! Of course they are not people who belong to my set, but I believe Mrs. Toby has been at our church several times—a faded, nervous-looking woman with a gown so ill-fitting that it really made me cross-eyed to gaze at it! But she always seemed so attentive to the sermons. And Dr. Leonard does give us such good ones—so practical, husband says. He dwells on the 'brotherhood of man,' and he is emphatic in saying that he means that to include the 'sisterhood of women.' Dr. Leonard is so fearless—so earnest! He makes you want to be lifted up out of your narrow, selfish life. Yes, I promised myself that I'd really call on the woman with the ill-fitting waist, but, dear me! I haven't thought about it until this minute. I believe"—a little hesitatingly—"that I'll make a call now; there'll be time enough between cars."

And gathering up her soft skirts in her daintily-gloved fingers Mrs. J. Ashley Linton passed through the rickety gateway up to the shabby white cottage.

Now it so happened that Mrs. Toby, who lived there, was in a very despondent frame of mind that afternoon. It had been a "blue Monday" for her; she had been kept awake the greater part of the previous night by an aching tooth, so in the morning she was really unfit in body to cope with the big week's washing. Nevertheless, the washing had to be done, the breakfast to be prepared, the children to be made ready for school, and, somehow, everything was in a snarl, a jumble, and a contrary state. Over-wrought as she was, she had fired off a whole arsenal of hot words at husband and children—words, the sting of which still rankled in her own heart. After dinner she had the misfortune to scald her wrist with a dipper full of hot suds, and, most exasperating of all to a weary woman, her clothesline, laden with damp, spotless garments, broke, letting them down into the mud.

Consequently she was behindhand with her work, and was just washing the dinner dishes when the street car with "Napoleon at St. Helena" dashed by. Mrs. Toby was not as interested in "Napoleon" as she was in the would-be passenger his carelessness had left behind, and whom she could see very plainly from her kitchen window. And I am afraid that down in Mrs. Toby's heart was a grim satisfaction at beholding the daintily clad figure standing so disconsolately on the curbstone.

"Humph!" exclaimed the dish-washer, as she twirled a greasy plate around in the hot suds, "I expect that kind of woman is surprised at gittin' left. They generally think that the world and all that's in it is fur their own comfort and glory. Well, it won't hurt her to hoof it same's the rest

of us, once in a while. Guess she thinks — O my soul and body! If she ain't a-comin' HERE!"

"Here" was so incongruous to the prospective visitor!

Mrs. Toby let her pink hands rest nervelessly on the warm rim of the dish-pan, while her gaze wandered around the cluttered-up kitchen, through the door-way into the front room beyond, where everything remained in the disordered condition of the previous evening. Mr. Toby's newspapers were scattered on couch and table; his Sunday coat hung over the back of the rocking-chair, and his slippers were on the sewing machine; Robbie's red "sweater" lay in a fiery heap on the floor, and Mamie's hat made a flower-decked tent over the family Bible; and the two smaller children had left dishes of popcorn on the stand beside the lamp with its smoky chimney and the vase of faded flowers.

Simultaneously with the ring of the asthmatic door-bell Mrs. Toby whipped off her wet apron, and, with a wide sweep of her arms, gathered up papers and plates. Another sweep, and coat, sweater and slippers were banished to the Siberia of the adjacent closet, but Mamie's hat, being a recent purchase still in its pristine glory, was left on its sacred station. Then, with a fresh white apron tied hastily around her lean little waist, Mrs. Toby opened the door and, half-deprecatingly, half-defiantly, confronted her visitor.

But, strange to say, her vexed and spiteful feelings suddenly vanished.

This was owing, not only to her latent sense of hospitality, but also to a certain graciousness — the most winsome charm of pretty Mrs. Linton — which with wise tact she now chose to exercise, for there had come to the fair society lady a sudden realization of the vast difference between her lot and that of her humble hostess, and she stood inwardly abashed at the great gifts life had brought to her — the "purple and fine linen," ease, luxury, social position, culture, every gratification for mind and body. Who was *she* that she should have so much, and here was this worn little woman in the worn little house — tired and old before her time — working hard, planning painfully, struggling against odds, content or discontent with her small, cheap belongings. Mrs. Linton looked at the shabby ingrain carpet, the square of cold, glaring oilcloth, the dingy paper on the walls, the few bits of tawdry fancywork, the simple cane-bottomed chairs.

It was in one of the latter — the creaking rocker — that she was invited to seat herself. Mrs. Toby drew it forth with due reference to its location, placing it in full view of the very best thing the little room contained — a charcoal drawing, really very well done, of the little girl of the family, "the one who died." And the child's face was one of those splendid blossoms sometimes seen in poverty's garden.

It was the most natural thing in the world that Mrs. Linton should notice the portrait, and so learn all about the "artist who boarded with us when we lived up to Clyde and took *sech* a notion to little Bertie," and then about the child's illness and death. And Mrs. Linton spoke softly of her own little one, whose journey of life had been so brief and so beautiful.

Thus more effective than the most brill-

iant theory of the sociologist, were the soft fingers of mutual sorrow in placing the two women on a level. And they chatted together in a friendly, familiar way, not only about their little ones, but about the church services, household matters and kindred topics, until a loud clanging up the street and the dull buzzing of the electric wires warned them that the next car was approaching. So good-byes were hastily but cordially interchanged and Mrs. Linton hurried away. As she stepped upon the platform of the car she turned and waved her hand in friendly, parting gesture toward the slim, shabby figure in the doorway of the cottage, thinking, with a warm little glow at her heart: —

"How very glad I am that I called! I wonder why I haven't visited more of the church people — those out of 'our set.' After all, a cozy, friendly call seems so much pleasanter than our stiff, formal ones. Somehow," with a sweet seriousness on her fair face, "somehow I think that the 'sisterhood of women' will mean more to me hereafter."

As for Mrs. Toby, she stood in the doorway of her home straining her eyes to catch the last glimpse of the rapidly receding car. When it was lost to sight she turned and went into the house, walking lightly in an elated way, with a smile on her face. Her little parlor was still faintly sweet with the fragrance of violets — a delicate reminder of her recent visitor.

"A real pleasant woman!" Mrs. Toby remarked to herself, as she dusted with reverent touch the charcoal drawing. "It was kind of her to tell me how to fix floors for summer — putty up the cracks and stain and oil the boards. How she admired that old-fashioned mahogany stand o' grandma's! I never appreciated it, I guess, but I believe I'll coax Jabez to varnish it up a bit."

"Dear me! it was kind of Mis' Linton to drop in so sociable-like — rich and tony as she is! That's the kind o' church folks to have. I was beginnin' to think that the members were awful stuck up, an' most made up my mind I wouldn't go to church agin. I was thinkin' about it today and it made me feel cross and blue. My work just dragged along, but I do feel better now. I'll hustle them dishes out o' the way double-quick and fix things up nice and surprise Jabez and the boys. I expect I was kinder sharp with them today at dinner — and the dinner itself wa'n't much to brag of — a picked-up one! Guess I'll have a veal potpie for supper, mashed potatoes, and, let me see — yes, and fritters with maple syrup. I feel just like pitching in and having things nice. Funny, how a body's coming in so friendly-like does ehirk one up!" — MARY E. Q. BRUSH, in *Congregationalist*.

"Ticket, Please!"

A GOOD story comes from a little town in the Middle West. Among the members of the Methodist Church is a retired railway conductor. During the morning service at his church not many Sundays ago the railway man was called upon by the minister to assist in taking the collection, one of the gentlemen who usually helped in the work being absent.

He started down the aisle with the contribution-box and passed it around like an old hand at the business. Everything

passed off smoothly until he reached a good brother who had nodded himself fast asleep, but just as he was about to pass by him he was suddenly overcome by the force of habit acquired in his railway days. Tapping the sleeping brother on the shoulder with the box, he shouted: "Ticket, please!" — *Epworth Herald*.

W. H. M. S. NOTES

—During January 445 patients were treated at the Medical Mission in Boston. Three clinics are held each week. A trained nurse cares for the poor in their homes, and a missionary holds daily Gospel services at the mission.

—A skilled home missionary worker is Mrs. Dr. E. C. Miller, a missionary to the Indians. She will serve the Society as an organizer on the Pacific Coast during the summer.

—Send to Miss Van Marter, 150 Fifth Ave., New York city, for a new leaflet setting forth objects to which Twentieth Century gifts to the W. H. M. S. may be applied. Send postage with order.

—A recent bequest of \$5,000 to Aldrich Deaconess Home in Grand Rapids, Mich., is much appreciated. What Twentieth Century gift can be more worthily bestowed than in endowing a Deaconess Home?

—The Mother's Jewels Home in York, Neb., has been made glad by the gift of a quarter section of Nebraska land. This may prove a boon indeed to the growing boys who are and will be sheltered and trained in this Home.

—Two teachers in mission schools in New Mexico were trained in schools of the W. H. M. S. More and more the Society is developing workers to serve among their own people, and thus multiplying its power for good.

—A young Indian girl, a chief's daughter, who reads and speaks Spanish fluently, is anxious to go to the training school at Washington, D. C., to prepare for missionary service. She has been educated in a mission school.

—Testaments are so cheap in these days that the earnest request of Rev. A. L. Simms and his wife at Ponca, Oklahoma Ter., for a supply of new, cheap Testaments for use among the Indians ought not to go unheeded.

—The missionaries of the W. H. M. S. readily give their vacations to promoting the work of the Society. Miss Apperson, of Harwood Home, Albuquerque, expects to spend July in Kansas, and perhaps Colorado, in this important work.

—All moneys given to Rust Hall will be credited on the Twentieth Century offering. New England Conference W. H. M. S. proposes to name two rooms in Rust Hall at \$150 each — one in honor of Mrs. V. A. Cooper, the other in memory of Mrs. G. W. Mansfield, former presidents of the Society.

—Delightful "Rest Home" at Ocean Grove furnishes a true resting time among congenial surroundings for our weary missionaries and deaconesses. If friends would remember these workers and send canned or fresh fruits and vegetables to the Home during the season, it would be much appreciated. Bibles, Hymnals and a dictionary are also greatly needed. Address, after June first, Mrs. F. C. Hathaway, Deaconess Rest Home, 74 Cookman Ave., Ocean Grove, N. J.

—Mrs. Judge Horr, of Sidney, Ohio, has recently given to the W. H. M. S. property in the heart of the Cuban population in Key West, Florida, valued at \$4,000. It consists of nearly a square of land, with ten

small Cuban houses upon it. It is hoped that at no distant day the way will open to erect a Home and School here, and give the Gospel to the Cubans on our own soil and under our own flag.

— The keynote of the work of the Woman's Home Missionary Society has been struck at Harwood Industrial Home, Albuquerque, New Mexico. The girls, numbering at present 57, are learning useful arts and pleasant, womanly ways, in addition to making steady progress in acquiring a good English education. Best of all, they have been converted, and understand this to be a turning away from all wrong-doing, each knowing for herself that God, for Christ's sake, has forgiven her sins. There are several especially promising girls who can remain in the Home and after sufficient training assist in uplifting other Mexican girls. But as yet there is no assured support for these girls, and unless friends are found to help in their education, they may have to be sent away. Are there not Christian women in the church who will help to multiply the seed sown by aiding to train workers in His name? For particulars, address Mrs. Anna Kent, 60 South Clinton St., East Orange, N. J.

BOYS AND GIRLS

PET'S PEACH

MARY A. SAWYER.

"EAT his breakfast, do! There's a dearie!"

Pet looked at the woman who spoke, and then at the tempting peach which she had placed upon the floor of his cage, but he made no attempt to take it into his hands.

His hands? A cage? Why, *who* was Pet? *What* was Pet?

Pet? Why, Pet was a monkey. And the kind-faced woman who entreated him to eat his breakfast was his boarding-mistress.

A monkey boarding? How funny!

Pet thought it very strange, too. His eyes wandered restlessly around the room.

"Where is my master? Where is my mistress?" they seemed to say. "I want my master! I want my mistress! I want to be held and kissed and petted!"

"Poor little Pet!" answered the lady. "You're lonesome, aren't you? You miss them, don't you? But they'll soon come back, they won't be away very long; and I'll take good care of you, I'll pet you by-and-by, when I am sure you will not bite me. So eat your peach, there's a dearie!"

Pet's only answer was to grasp the bars of his cage and shake it with all his might.

"Oh, my! Don't do that! You'll be over! There!" as the cage lurched from the table. "There!"

Over Pet certainly was. And then what a hubbub of queer voices he heard, as first one, then another, and finally all of the queer-looking creatures on another table, who had been sleepily blinking at him, cried:—

"Hallo! Who are you?"

"Hallo! What's your name? Pudding and tame! Ha-ha! Ha!"

"Hallo! How-d'ye-do? Good-morning! Want a cracker?"

"Polly wants one. Polly wants a cracker! Hallo! Good-bye! What's the matter? Hallo!"

"Ha-ha! Hallo! Have a bite? Ha-ha! ha-ha! Pretty Poll! Pretty Poll!"

Pet stood upright, when his mistress restored his cage to the table, and stared at the chattering birds. And then, suddenly seating himself, he grasped his peach in both hands and began to eat it.

"There's a dearie!" said his mistress. "Did he see the parrots? Pretty parrots, aren't they? Talking to him, aren't they? Pet won't be lonesome any more, will he?"

Pet paid no attention, either to her or to the loudly-talking birds. He was hungry, and with a most astonishing rapidity he took bite after bite of the tempting peach. His new friend watched him. And then she gave a shriek, as she saw him swallow the stone.

"Oh! oh!" she cried, "you mustn't eat the stone, Pet! Drop it from your mouth! Don't you know it will choke you? Drop it, do! Drop it, Pet, there's a dearie!"

Pet swung himself upon the central perch of his cage, and sat down and fixed his eyes upon her, quite unmoved by her distress.

She flung herself down beside the table, and leaned her arms upon it, and again and again begged him to drop it from his mouth.

"It will choke you to death! You'll die! And I said I would take such good care of you. O Pet, you'll never see your dear mistress again, unless you drop that stone! Drop it, there's a dearie!"

Pet listened to her voice and watched her hands as she waved them about his cage and motioned to him to eject the stone from his mouth.

And the parrots watched too, while they continued to call,—

"Hallo! What's the matter? Good-bye!"

"Do you hear them? O Pet, it will kill you! Oh, oh! what will they say? Drop it, Pet! Oh, do drop it!"

Pet sat quite still for some moments, and then, lifting one hand, he opened his mouth and touched his tongue.

Miss Lucy gasped. "It's beginning!" she thought. "He'll have a fit! And I can't do a single thing! I don't dare to touch him, much less to put my hand into his mouth and pull out that stone. Oh, dear! Oh, dear!"

She watched Pet with tears in her eyes. Every moment she expected to see him fall from his perch, writhing in agony.

Suddenly he opened his mouth and shut it. And then, to her horror, upon one side appeared the outline of the peach-stone.

"Oh, oh!" she cried; "he feels it! It is stuck there! He'll choke to death in another moment!"

But the moments passed until a half hour had elapsed, and still Pet sat in the same position, with his eyes gravely watching her face as she alternately wiped her eyes and earnestly besought him to make another effort to dislodge the stone from his throat. In silence, without a movement, Pet watched her. In silence, too, the parrots watched her as she knelt beside Pet's table.

And then, after this long stillness, Pet suddenly lifted one hand to his cheek and touched the stone.

And then — and then — he calmly opened his mouth.

And then — and then — he inserted two fingers.

And then — and then — he removed his fingers.

And then — and then — he held out the peach-stone!

And then — and then — in the twinkling of an eye Miss Lucy opened the door of Pet's cage, seized the stone, and flung it across the room.

Pet watched her hasty movement with grave, questioning eyes.

"Didn't you know I had a pocket in my mouth?" they seemed to ask. "I knew it. I knew it all the time!"

And then Miss Lucy flung aside her fear of him, and, lifting the top of his cage, she took him in her arms. "You dear, dear Pet!" she cried. "Oh, you dear little queer little monkey! What a fright you gave me!"

And then the watching, listening parrots suddenly broke into a shrill, loud chorus:—

"Oh, my! Pretty Poll! Want a cracker? Have a bite! Polly wants a cracker! Oh, my! Ha-ha! Ha-ha! Ha-ha! Hallo! What's the matter there? How-do-ye-do? What's your name? Hallo! Good-bye! Oh, my! Ain't it funny? Ha-ha! Ha-ha! Ain't it funny?"

"Funny!" answered Miss Lucy. "No, no, you silly parrots, it was not funny."

But Pet's eyes seemed to say that he thought it was very strange if he could not keep a peach-stone in his mouth without such a fuss being made about it.

"Why, I knew I had a pocket, I knew it all the time!"

Boston, Mass.

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THE SUNDAY SCHOOL

Second Quarter Lesson V

SUNDAY, APRIL 29, 1900.

LUKE 7: 18-28.

REV. W. O. HOLWAY, D. D., U. S. N.

JESUS AND JOHN THE BAPTIST

I Preliminary

1. GOLDEN TEXT: *He hath done all things well.* — Mark 7: 37.

2. DATE: A. D. 28, summer.

3. PLACE: none specified; probably in some one of the Galilean towns.

4. PARALLEL NARRATIVE: Matt. 11: 2-19.

5. HOME READINGS: Monday — Luke 7: 18-28. Tuesday — John 10: 31-42. Wednesday — John 5: 30-39. Thursday — Luke 1: 13-22. Friday — John 8: 22-36. Saturday — Matt. 21: 23-32. Sunday — Matt. 11: 2-14.

II Introductory

John the Baptist was a prisoner in Machærus, as John the apostle afterwards was in Patmos, "for the word of God." He had spoken the truth to Herod, and the tyrant had silenced his voice. For months he had been subjected to the martyrdom of restraint and inactivity. A preacher against oppression, he was himself its victim. A child of the desert, roaming the Judæan wilds at will, he was now confined within four walls. A teacher to whom multitudes had flocked, whose fearless rebukes had humbled the religious chiefs of the nation, and whose name had been a household word throughout the land, he was now quenched and almost forgotten. It had been his mission and privilege to herald and point out the Messiah, but that Messiah was pursuing a very different course from what John had marked out for him, and, worse than all, seemed to ignore the fact of His kinsman's existence, and suffered him to languish in prison without uttering a word of sympathy or making the slightest movement for his release. Why did He not right the wrong — deliver the prisoner and punish the guilty king? Why did He not proclaim His Messiahship, and assume the sceptre of David, and gird His sword upon His thigh, and with his right hand do "terrible things?" Why did He not set up that kingdom whose splendor was to outshine that of all others, and whose duration was to know no end? Instead of this, He was leading a retired life among the poor and humble, and was known chiefly for His works of compassion. News had come to John that in the obscure village of Nain He had just restored to life the son of a widow who was being carried to the

tomb. Such a hiding of Himself, such an absence of self-assertion, such indifference to popular expectation, such a tame, meek, career in One from whom he had expected so much, was too much for John. He sent two of his disciples to Galilee to find Jesus and to put to Him the stern, direct inquiry, "Art Thou He that should come or look we for another?"

The messengers found the Saviour surrounded by the sick and disabled, and stated their errand. The blunt message received no reply at first. The Great Physician was busy with the infirm and sightless and deaf and crippled, curing each and all. Then, pausing, He pointed to the long lines of the healed, hurrying to their friends and homes with sound bodies and grateful hearts, and bade the messengers return and tell John what they had seen and heard — the blind seeing, the lame walking, the lepers cleansed, the deaf hearing, the dead raised to life, and the Gospel proclaimed to the poor; adding the significant warning, "Blessed is he, who-soever is not offended in Me."

The messengers departed, and Jesus seized upon the interruption to defend John from the suspicion of inconstancy and to pronounce a eulogy upon his work. Alluding to that remarkable season when towns and villages were well-nigh deserted, and people of all classes swarmed to the wilderness to hear the great preacher, He demanded of those before Him why they went. To see a reed-like man, wavering, timid-voiced, with no pith or firmness? No. To see a soft, effeminate, gaudily-dressed man? Such might be found in kings' palaces, but not in the rugged Judæan wild. To see a prophet? Yes, they would all agree to that, but John was much greater than a prophet. No greater than he had arisen among those "born of women;" but pre-eminent as he was, the humblest, lowliest member of the kingdom of heaven was greater than he.

III Expository

18. The disciples of John — the faithful few who still lingered near, and were permitted to see him. John was now imprisoned in the "Black Castle," the lonely fortress of Machærus, "on the brink of a great precipice, above the steaming hot fountains of Callirrhoe, and facing the Dead Sea." Showed (R. V., "told") him of all these things — of Jesus' teachings and miracles and popularity.

19. Art thou he that should come (R. V., "cometh")? — There were many claimants of the Messiahship — no less than sixty in all. John could not really doubt that Christ was "the Coming One," but His meek behavior, His quiet, undemonstrative course, His refusal to fill the conception

which His fiery, impetuous herald had formed of Him — purging His floor, burning the chaff with unquenchable fire, etc., — combined with the despondency which his imprisonment would naturally cause to a child of the desert like John, led him to send the message. Look we for another? — another, who will assert himself, and, like the prophets of old, denounce prevailing sin and blast the wicked, rather than work miracles of healing. John probably had not forgotten that Jesus was what he had proclaimed Him to be — "the Lamb of God;" but his nature was such that he looked rather for "the wrath of the Lamb" than for displays of meekness, compassion and self-sacrifice.

Not the Saviour's person, but His mode of action, is to John a riddle. Matters move too slowly for him, especially as he himself is now condemned to involuntary inactivity. In vain does he wait for a speedy and public declaration of the Lord in respect to His Messianic dignity. It annoys him that the Saviour speaks more by deeds than by words (Van Oosterzee).

20, 21. When the men were come — a distance of from forty to sixty miles, according to the place (unknown) where Jesus was at that time ministering. In that same hour (R. V. omits "same"). — The messengers found Him engaged in Messianic acts, according to prophetic prediction. Cured many. — How many miracles of our Lord were never recorded! Infirmities (R. V., "diseases") and plagues. — It made no difference whether the ailment was chronic or acute. Evil spirits — demoniac possession. Alford, Schaff and others notice that Luke, being a physician, discriminates between the "diseased" and the "possessed." He gave (R. V., "bestowed") sight — bestowed it "as a free, gracious, joy-giving gift."

22. Go your way — return. Tell John. — He appeals to His works, and bids John believe "for the works' sake." Thus John had to pass through the same discipline of faith which is required of disciples as a body. No favoritism is shown him. There seems, indeed, to have been sternness and a lack of sympathy for His dispirited predecessor in this reply of our Lord, but we do not know all the bearings of the case. The trial of John's faith, as that of every disciple, is "much more precious than that of gold." Just now his shaken trust needed to be braced by an appeal to "works which none other man could do." "So," says Abbott, Christ solves our doubts by pointing to those evidences of Christianity which are open to all. The blind see (R. V., "receive their sight") — which no merely human power could restore to them. Lame lepers, deaf, dead — every gradation of healing and recovery, even to the raising of the dead! What an enumeration is this, and none too hard, none showing the slightest faltering, or suspense, or imperfection. To the poor the gospel is preached (R. V., "the poor have good tidings preached to them"). — The common people, "who know not the law," and were therefore re-

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garded by the Pharisees as "accursed," hear the glad tidings uttered by "One having authority." The "poor in spirit" are made rich by the teachings which make the kingdom of heaven truly theirs.

This is the principal if not the only place in the New Testament in which Jesus Christ employs the argument from miracles directly in support of His mission; and it is to be noticed that He refers to them not to convince an opponent, but to strengthen the faltering faith of a friend. The argument is as potent now as it was in the time of Christ; namely, the healing and evangelizing power of the Gospel in Christ, not as it is reported to us from the past, but as we do hear and see its beneficent effects now (Abbott).

23. **Blessed is he, whosoever shall not be offended in me** (R.V., "whosoever shall find none occasion of stumbling in me").—John had presumed, indirectly at least, to question our Lord's claim to the Messiahship because of the course He had laid down for Himself; Jesus here reminds him that He himself knows best what to do, and is doing it; and that John must take care lest this misconception which he cherished of the Messiah should prove a stumbling-block, and there should be found in him "an evil heart of unbelief."

24. **He began to speak.**—Our Lord was quick to seize a text from some current event—even from an interruption. To this readiness to improve the present opportunity we owe some of the most notable parables; and, also, this panegyric on John. The people remembered him well, and were liable to put an unfavorable construction on what they had heard. Impetuous people are generally changeable. John belonged to this class, they knew, and it is quite possible that they were now mentally criticising him as being inconstant. **What went ye out for to see?**—a question thrice repeated. The population of Judæa *en masse*, and Galilee also, had gone to the wilderness to hear John preach. **He was then the popular idol. A reed shaken by the wind?**—a weak, pliable man, fickle, wavering, bending before every gust of opposition? Not such a man was John. "The Syrian reed is very tall, pliant and abundant. It is the emblem of weakness in the Scriptures (2 Kings 18: 21; Isa. 42: 3)" (Abbott).

The reed of Egypt and Palestine is a very tall cane, growing twelve feet high with a magnificent panicle of blossoms at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position (Tristram).

25. **A man clothed in soft raiment?**—"a soft, silken man, tricked out in splendid dress, and living on dainty fare, like the glittering courtiers of Tiberias?" A wide contrast this from the austere truth—"The camel's hair and leathern girdle," and for nourishment "the locusts and wild honey." **They... are in kings' courts—not kings' prisons, or lonely, rugged deserts.** John had been no flatterer; he had spoken the truth even to the king's face. The people need not think that he would swerve now, by the breadth of a hair even, to save his neck from the sword.

26. **A prophet.**—To this they would all agree, but Jesus went farther than this. I say unto you—I, who know and speak with authority. **Much more than a prophet**—"because himself the subject of prophecy; because the last in the succession of the prophets and the clearest in the prophecies of the coming King; because he pointed out the Messiah whom others only foretold, and saw Him whom kings and prophets desired to see; and, chiefest of all, he was a forerunner as well as a prophet."

27. **This is he of whom it is written.**—Thus does our Lord positively identify John with the Elijah predicted by Malachi. Be-

hold, etc."—All three evangelists quote this from Malachi (3: 1), with the change of pronoun from "my" to "thy." Says Schaff: "Our Lord, on His own authority, applies the phrase 'my messenger' to John, and the word 'thy' to Himself, thus appropriating a pronoun referring to God." Alford refers to it as "no mean indication of His eternal and co-equal Godhead."

28. **Among those born of women**—among all the race hitherto. A 'greater prophet.'—Matthew says simply "a greater." Either reading confers upon John pre-eminence in the earlier dispensation. He ranks all by virtue of his intimate relations with the Object of all prophecy. He that is least in the kingdom of God is greater than he.—How transcendently superior, then, in respect of privilege, station, knowledge, is the Gospel as compared with the Law. The greatest prophet is out-ranked by the lowliest Christian. The one is simply "born of a woman;" the other is "born again"—born of the Holy Spirit. The one is a servant; the other is a son.

IV Illustrative

1. The church which saves most souls and does most to sweeten and purify domestic and political life is the church which is doing most to counterwork skepticism (Stalker).

2. Renan made a strange remark not long before his death: "I fear that the work of the Twentieth Century will consist in taking out of the waste-basket a multitude of excellent ideas which the Nineteenth Century has heedlessly thrown into it." The skeptic's fear is the believer's hope (Van Dyke).

3. Andrew Fuller, Thomas Scott, William Cowper, Thomas Boston, David Brainerd, Philip Melancthon were mighty men for God, but all of them illustrations of the fact that a man's soul is not independent of his physical health. An eminent physician gave as his opinion that no man ever died a greatly triumphant death whose disease was below the diaphragm (Ian Maclaren).

4. Often men think their work is squandered. They seem to be sowing seed, not upon the Nile, to find it again, but in mid-ocean to sink and come to naught. Parents and teachers break their hearts, tearing their watchfulness and instruction have failed. Men sow wheat and wait six months for a harvest; but they sow moral seed Sunday and on Monday whip their children because the seed has not ripened. They forget that apples bitter in July may be sweet in August (Hillis).

5. At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died. "Do you not know?" she replied. "God in heaven is dead." "How can you talk such nonsense, Katie?" I said. "How can God die? Why, He is immortal, and will live through all eternity." "Is that really true?" she asked. "Of course," I said, still not perceiving what she was aiming at, "how can you doubt it? As surely as there is a God in heaven, so sure is it that He can never die." "And yet," she said, "though you do not doubt that, you are so hopeless and discouraged." Then I observed what a wise woman my wife was, and mastered my sadness (Luther).

—"Every firstling of an ass thou shalt redeem with a lamb." Little things are made important in the Scriptures. This is an apparently out-of-the-way incident. Out of the way! What way? Out of our way, possibly; but what is our way? A little

path leading nowhere: a [road] we have made with which to please ourselves to go up and down upon, and suppose to be the universe.—Joseph Parker.

The Brooding Process

WE chanced some time ago into the study of a gentleman who had just finished a short story for a leading magazine. "This," said he, "is the twelfth time I have written it over." The plot—every detail of it he had studied. Every character in the story he had gone over and over until the character is of interest to the reader because it bears something of the writer in every feature of it—it is human. We thought of the sermon thrown aside after one hurried writing, or delivered from a few more or less copious head-notes. And then the fact came. The lawyer, the school-teacher, the cultured buy the cheap magazine and stay at home on Sunday and read the twelve-times-written story, and the preacher and a few go over to the church and thunder (the preacher does from the pulpit and some brethren in their slumber from the pew) over empty benches—from notes. And we wonder the people will not go to church!

We do not say the sermon needs to be written twelve times over—or written at all; we do not mean to say that notes are bad, or that no notes are good; but we do mean to say that in the "brooding" process—a process without which no art of declamation or refinement of culture reaches the highest efficiency—lies the secret of great pulpit power, and the lack of this is the sorest deficiency of today's sermon.—*Wesleyan Christian Advocate.*

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OUR BOOK TABLE

Leaves from the Tree of Life. By Alexander Maclaren, D. D. E. P. Dutton & Company: New York. Price, \$1.50.

Dr. Maclaren is considered by many good judges to be the world's greatest preacher. If preaching consist in a correct exegesis of the Scriptures and a pertinent and convicting application to the needs of the hour, then Dr. Maclaren has few equals in the world at large. He preaches out of the Bible and prepares himself with such great care that when once he has treated a text he seems to have gotten all there is out of it, and it is well-nigh impossible to enlarge or to change the lines which he has taken. His sermons are read everywhere today, and with this peculiarity, that very much the same impression is made upon the faithful reader that is made upon the hearer. We rejoice in the publication of another volume of his almost matchless discourses.

Alexander the Great. The Merging of East and West in Universal History. By Benjamin Ide Wheeler, President of the University of California. G. P. Putnam's Sons: New York. Price, \$1.50.

In the thirty masterly volumes of this important series of "Heroes of the Nations" it is only just to say that no one shows more careful, comprehensive and luminous work. President Wheeler deals with his subject as if perfectly clear as to his positions, and as sure that he had read and thought himself through before he took his pen. No one who would understand Alexander and his times should omit the study of this great biography.

A Ten Years' War. An Account of the Battle with the Slum in New York. By Jacob A. Riis, Author of "How the Other Half Lives." With Illustrations. Houghton, Mifflin & Co.: Boston. Price, \$1.50.

This is a stirring, stimulating and inspiring volume, quickening to faith and instructive to those who really desire to bear some part in lifting the "submerged tenth." The minister who lives overmuch in the cloister will do well to read this book and

learn what kind of people live in this world. Women who sequester themselves in their little aristocratic circle and are dying of ennui, will learn, in reading these pages, of the importunate cry of suffering humanity, all so near, saying, "Come over and help us." The subjects of the several chapters are: "The Battle with the Slum," "The Tenement House Blight," "The Tenement: Curing its Blight," "The Tenant," "The Genesis of the Gang," "Letting in the Light," "Justice for the Boy," "Reform by Human Touch."

Outlines of the Comparative Physiology and Morphology of Animals. By Prof. Joseph Le Conte. Illustrated. D. Appleton & Co.: New York. Price, \$2.

This work, by this master in his line, is the final embodiment of a course of lectures on the subject, continued and compacted for many years, and given in connection with and preparatory to the laboratory courses in zoology in the University of California. The author presents a general view of the physiology and morphology of the animal kingdom.

Coontown's 400. By E. W. Kemble. Life Publishing Co.: New York. Price, \$2.

"Darkeys, male and female," in their aspirations for the higher social life, with its forms and ceremonies, are the subjects of the thirty droll drawings, and (sometimes) droller explanations, or "texts," accompanying them, of Mr. Kemble, who is the well-known artist of *Life*. They will provoke a laugh in spite of oneself and dissipate jaundice and the blues.

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Magazines

— That is a very important paper in the *Forum* for April by Frank A. Vanderlip, Assistant Secretary of the Treasury, entitled "The New Financial Law." Truxton Beale, former Minister to Persia, writes from peculiar personal knowledge on "Russia's Lien on Persia." Other important papers are: "The Superstructure of Science," by W. J. McGee; "Some Things We may Learn from Europe," by Hon. S. J. Barrows; "The Truth about Zionism," by M. Gaster; and "Literature as a Profession," by Prof. Brander Matthews. (New York.)

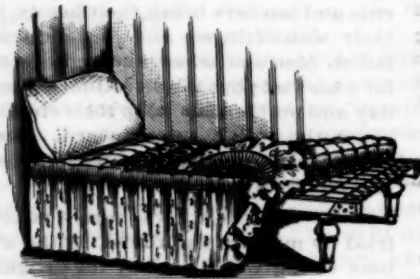
— Unusually rich and attractive in matter and illustrations is the *Century* for April. "The Dulce-Piji Family: A Study of Marmosets," by Justine Ingersoll, illustrated, is the history of a curious creature. "Fashionable Paris," finely illustrated, by Richard Whiteing, is very timely for those who are to visit this French metropolis. Other charming features are: "The Greatest Wonder in the Chinese World," "Browning in Asolo," "Out-of-the-Way Places in Egypt," "Talks with Napoleon," and John Morley's "Oliver Cromwell." (Century Co.: New York.)

— The cover of the *Ledger Monthly* for April is a colored picture of early spring-time in Japan, entitled, "Cherry Blossoms in Japan." Accompanying this picture is a double page of beautiful photographic illustrations of the wonderland of Japan. The frontispiece is a portrait of the Empress Eugenie, which is accompanied by an article on her career, written by Mrs. Eleanor Sherman Thackara. "Easter and Lenten Suggestions" is an article by Anna Wells Morrison, with seven illustrations. "Characteristics of the Natives of South Africa," by Ethel West, "Phoebe's Way," by Edgar

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Fawcett, "How to Make Many Kinds of Cake," by Mrs. Gesine Lemcke, and "Evolution of the Bicycle," by Periwell Norton, are interesting articles. Stella Stewart continues her interesting "Physical Beauty" series, and Mrs. Clement Farley her "Thoughts Affecting the Life of a Young Girl." (Robert Bonner's Sons: Ledger Building, New York.)

—Scribner's for April anticipates the interest of Americans in Paris, and presents a fine illustrated paper from Ida M. Tarbell on "The Charm of Paris." Henry Van Dyke writes upon "The Light That Failed Not," which is illustrated. J. M. Barrie continues "Tommy and Grizel." Theodore Roosevelt is strong and critical in his sixth chapter on "Oliver Cromwell." W. C. Brownell contributes a fine paper on "John Ruskin." It is a brilliant number. (Charles Scribner's Sons: New York.)

—A pathetic interest attaches to Dr. Mivart's contribution in the *Nineteenth Century* for March because the author has died since it was written. He wrote upon "Scripture and Roman Catholicism." It is an irenic and conclusive paper, that will carry conviction to every candid reader. There are several pertinent contributions on the war in the Transvaal and its prosecution. Gen. Sir Thomas Gordon writes upon "The Problems of the Middle East;" J. P. Wallis upon "Cromwell's Constitutional Experiments;" and Miss Emily Hobhouse on "Women Workers: How they Live; How they Wish to Live." (Leonard Scott Publication Co.: New York.)

—Editor Flower contributes the leading paper in the *Coming Age* for April on "A Sculptor, Poet and Novelist with Twentieth Century Ideals" (illustrated), referring to William Ordway Partridge. Justice Walter Clarke has a comprehensive and pertinent contribution on "Government Control of Public Utilities." Rev. G. Watson Weed writes upon "Macbeth, a Religious Poem." Dr. Henrik G. Peterson has a very valuable paper on "Applied Psychology; or, Hypno-Suggestive Therapeutics." The other departments are well sustained. (The *Coming Age*: Boston.)

—The frontispiece in the April *Photo Era* is a fine example of Mrs. Gertrude Käsebier's superior camera work, entitled, "Elinor." Instruction in "Preparing Exhibition Work" is given by Archibald Cochrane. Arthur R. Wilmart, who excels in flower pictures, has a paper upon "Flower Photography," with some exquisite examples of the art. Osborne I. Yellott introduces the reader to Miss Frances B. Johnston of Washington, the artist-photographer. "Glycerine Development of Platinotypes" is explained by Arthur A. Gleason. "A Moonlight Effect," by A. P. Centre, is strikingly beautiful. (Photo Era Publishing Co.: 185 Franklin St., Boston.)

—"The Papal Elections," a profusely illustrated article by Rt. Rev. Monsignor Seton, occupies the leading place in the

April number of *Frank Leslie's Popular Monthly*. The reader will follow George Julian Zolway's account of "Easter Celebrations in Roumania" with much interest. Through Fritz Morris' eyes we obtain a vivid glimpse of life "Below the Boilers." Joanna R. Nicholls Kyle gives considerable surprising information in regard to "Women as Inventors." A new story, by Stephen Crane, is begun this month—"Moonlight on the Snow." (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

—The April *Chautauquan* is provided with a unique Easter cover design, in color. A glance at the table of contents shows an inviting variety for the Chautauqua student or general reader. "The Twentieth Century Thank-offering Movement" receives treatment at the competent hands of Dr. Stephen J. Herben. Other topics this month are: "The Expansion of an American Family," "College Slang," "The Evolution of Comic Art," "Lincoln's Self-Education," "Across Touraine," "The Care of Pets," etc., with the usual departments—"Highways and Byways," "C. L. S. C. Round Table," "Question Box," "Talk About Books." (Chautauqua Press: Cleveland, O.)

—In the April *St. Nicholas*, George E. Walsh, in a paper entitled "Snow Plows," describes the process of "bucking" a snow-drift on a railroad in Dakota in the days before the rotary steam snow-plow was invented. In "The Fight for a Language," Elbridge S. Brooks shows the early struggle for English supremacy along the coast of Maine. Margaret E. Caldwell tells her girl readers how to prepare for a trip to the Paris Exposition by reading, and how to enjoy it when the French capital is reached. The serial, "The Colburn Prize," is concluded in this number. There are short stories and verses and pictures enough to satisfy any reasonable young person. (Century Co.: New York.)

—An artistic Easter cover, in color, embellishes the April number of *Donahoe's*. The leading contribution, "Feast of Easter," by Rev. George V. Leahy, is illustrated by several full-page reproductions from Hermann's paintings. Other illustrated papers of interest include: "Porto Rico and its People," by H. L. Jordan; "Harvesters of the Deep," by James B. Connolly; "Holy



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Week in Florence," by Anna Seaton Schmidt; "Winter Mail Service in Prince Edward Island," by Rev. Wm. J. Kirby. A special feature of this month's issue is the symposium upon "Americanism or Imperialism—Which?" There is, of course, an abundance of fiction and poetry. (Donahoe's Magazine Co.: Cor. Washington and Boylston Sts., Boston.)

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THE METHODIST MINISTER'S WIFE

MRS. F. K. STRATTON.

[Read at the Ministers' Wives' Reception in Fitchburg during Conference week.]

When Adam in fair Eden stood
In loneliness, but for the rude
Companionship of beast and bird,
A voice was in the garden heard,
"It is not good for him to be
On earth alone; a helpmeet we
Must make for him." The Scriptures tell
That a deep sleep on Adam fell,
And while he slept, from out his side
The great Creator formed his bride.

With his awakening rose the dawn
Of that first glorious wedding morn,
A wedding morn 'mid Eden's bowers,
With song of birds and breath of flowers;
The bride presented by God's hands,
And God himself to seal the bands,
Thus hallowing, by touch sublime,
The marriage rite to end of time.

Alas! too soon the wedded pair
Were forced to leave that garden fair,
And down the ages, since earth saw
That sad expulsion, the stern law —
Man first, then woman — had full sway,
Save here and there a glim'ring ray
Man's nobler nature seemed to prove,
As Isaac's wooing, Jacob's love.

But when the Sun of Righteousness
Shone out this darkened world to bless,
His beams pierced through the blackened night
Of woman with a tender light,
And she looked up to the dear face
Of the Redeemer of our race,
Then turned, and stood with modest pride,
An equal, at her husband's side.
An equal, though a woman still,
With woman's heart and brain and will,
Her mission high — to bless the life
Of him who claims her as his wife.

Good men there are, men that are true,
In every work God gives to do,
From humblest to the highest lot.
My sisters, have we e'er forgot
When trials crowd into our lives,
That we are called to be the wives
Of those who have the noblest task
A human being e'er could ask?
A task that brought the blessed Son
Of God and man from heaven down;
A task so hard and yet so grand,
That mortals failed to understand,
So that His own received Him not,
And by His friends He was forgot.
He sorrowed, suffered, bled and died,
Our Lord for us was crucified.
And then He rose. O Easter morn,
Thou hast the grave of victory shorn!
As He ascended to the sky,
He blessed us with His last good-bye, —
"I'm with you always to the end,"
Our ever-present, mighty Friend.

Beloved, since He is so near,
What is there that we need to fear?
The trials come, we must confess;
There may be wrongs without redress;
But when we listen for His voice,
He whispers softly, "Child, rejoice!
I know your burden, lean on Me.
E'en as thy day thy strength shall be."
Thus leaning, has there failed to come
Most richly to each heart and home
A blessing far beyond our need,
With fresh supply for each day's need?

Dropped from His hand, this annual treat,
With those of kindred heart to meet;
To rejoice with those who do rejoice,
To sympathize with those whose voice
Is sadly tender here today,
Because of those who've swept away
Beyond their ken; to drop for those
Whose lives, so beautiful, have closed
Within the year, a loving word
Of praise; and then, our spirits stirred
By God's own pledge of recompense,
We turn again from Conference
To work, expecting that some day
We'll hear the Appointing Power say:
"Come, blessed of my Father, come!
The mansion's ready; child, come home!"

East Boston, Mass.

—Take the faults of the good men of the Bible, and put them all together, and the combination is frightful. . . . The character

of the very devil might be made up from a mosaic of the bad side of good men. — *Sunday School Times.*

THE AMUSEMENT QUESTION

REV. GEORGE C. BOSWELL.

ON Tuesday morning, April 10, Prof. William North Rice introduced before the New York East Conference a resolution memorializing the General Conference to annul ¶248 of the Discipline by the omission of the list of specified amusements, and to insert a paragraph in the chapter of "Special Advices," urging the duty of Christians "to abstain from amusements of evil tendency, and from excessive indulgence in recreations harmless in themselves." Conspicuous among the nine signers to Prof. Rice's memorial was the name of Benjamin M. Adams, who more than any one else in the Conference embodies the highest ideals of old-fashioned Methodism. Prof. Rice introduced the subject in his luminous and comprehensive way, so that there was really not much to be said after he had finished. However, a large number of men were ready to emphasize one phase or another of the subject, and a most spirited and interesting debate followed. Seven speakers participated in the discussion; one spoke against the memorial; one advocated caution; the other five spoke for it. The vote that followed was almost unanimous in its favor. Every delegate from the New York East Conference to the General Conference is believed to be personally in favor of the memorial; and backed up as they are by this Conference vote, it looks as if the time was at hand when our great church would put itself in line with consistent Protestantism, with the teaching of modern ethics, with the method of the New Testament, which leaves questions of casuistry to the determination of the individual conscience.

On the same morning that the New York East Conference took action, Dr. Tipple introduced a similar memorial before the New York Conference. From the silence of the newspaper account, it looks as though the debate must have been brief. A telegram from Dr. Tipple informs me that the vote in favor of the memorial was almost unanimous.

To many Methodists the action of these two strong Conferences will come as a great surprise. It has been the belief of many that the church in 1872 took an advanced stand against worldly amusements and

should maintain it at all hazards. The intention back of the legislation was excellent; but the legislation was a mistake in that it is a violation of Christian liberty. Paul says: "If meat make my brother to offend, I will eat no flesh." Paul says: "All things are not expedient" in the realm of disputed questions of personal conduct. But he lays down no specific iron-clad rules. His view is that in questions of this kind "All things are lawful;" "Let every man be fully persuaded in his own mind." He advocates charity rather than uniformity. He says that "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost." The church has thrust a subordinate question concerning which conscientious men differ into adventitious prominence. Christian liberty is not the greatest thing in the world, but it has a large emphasis in the New Testament. The Discipline of the church should be made to conform to the New Testament.

Should the General Conference pass favorably upon the memorials, the church will receive substantial benefit. The little misunderstanding that will come will only be a nine days wonder; while from every pulpit in Methodism the significance of the change will be so explained that no one will misunderstand unless he does so intentionally. The change is made not in the interests of worldly amusements, but for the sake of the whole Gospel, which includes the right of private judgment. Christian liberty does not mean, "Do as you please." It moves within much narrower lines. Christ taught us its significance. He believed that minorities had rights. He was the champion of the individual conscience. He lifted the individual out of the realm of petty enactments, gave him great principles for his guidance, and left him to reach his decision in regard to details of conduct untrammelled by the dictates of men.

Ridgefield, Conn.

WILLIAM TAYLOR'S FIRST CONVERT IN INDIA

REV. WILLIAM McDONALD, D. D.

A LETTER from Bombay, India, brings tidings of the death of Bishop Taylor's first convert in Bombay. Mr. Trim-buck Canaran writes us: "You will be pained to hear that my elder brother, Krishna, Bishop Taylor's first-fruit in India, has gone to his rest and reward, on the 13th of January last. He leaves a wife and six children. His death is being felt as

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a great loss in our large and scattered family, as well as in the community. He was remarkable for his extreme exclusiveness from all worldly conventionalities. Although he was in the Government Excise department, he never touched a drop of liquor of any kind; he strongly refused it whenever doctors, friends and superiors offered it to him."

The pictures of these two brothers, Krishna and Trimluck, may be seen in Bishop Taylor's work in India. This good man suffered much for his faith in Jesus, but he was firm to the end. His brother, Trimluck Canaran, is a worthy member and local preacher in our church in Bombay.

West Somerville, Mass.

A WORK OF FAITH

ONE of the most interesting pieces of history now in the making is the story of the Cuban schools. It is interesting as being a manifestation of the true American spirit, as that spirit applies to the problem of dealing with our new possessions. The mere statistics of the matter are interesting. Starting on Jan. 2 of the present year, with practically no schools at all in the island, on Feb. 28 there were 60,000 children going to school. The achievement is more remarkable from the spirit in which it has been done. The idea followed throughout has not been to present a ready-made American school system to the Cuban people, but to stimulate and inspire the Cuban people to support a school system of their own. The teachers are all Cubans; the school committees by whom they are appointed are all Cubans; the supervisors who report upon the local school committees to the central authority are Cubans; the mayors who appoint the school committees are Cubans. The language in which the schools are conducted is the Spanish language; English is taught only in the same way that French is taught in our own schools. The course of study and method of organization in each school are left wholly to the free choice of the local committees. These committees have followed suggestions received from the American at the head of the school system, who has brought all these things to pass, but there is no coercion—nothing more than the submitting to them of certain plans or suggestions to take or leave as they see fit. The difference between such an achievement as this and what might have been done by importing American teachers and American methods from the outside is the difference between making a plant grow and merely tying on the flowers.

The magic power through which all these things have been accomplished, through

which Cuba has been transformed, as it were, in a night, from a land of educational darkness and neglect to a sort of Spanish New England, with a schoolhouse in every town and village, has been the power of faith. Mr. Frye, the American who has done these things, is a true disciple or fellow-worker of Leonard Wood in his ability to trust people and to make them trustworthy by so doing. It is faith that has enabled him to say that he has always trusted his Cuban agents implicitly, and that not one of them has ever been false to his trust. The whole Cuban problem, according to Mr. Frye, is to get the confidence of the people, and the answer to that problem is the old answer of first giving them yours.

The most interesting chapter of all in this story of the Cuban schools is the plan already adopted, and in process of being carried out, of bringing some 1,400 Cuban teachers to Harvard to receive instruction this summer at the summer school. These teachers, mostly women, will find their way to the harbors of the island, walking often sixty miles from the little villages in the interior, with all their belongings on their back, and they will come here to Boston, and to the oldest educational institution, founded by the Puritans, nominally to study history, geography and other branches of school learning, but really to see what kind of a place this America of ours is, and what lessons it has to teach that are worth their learning. — *Boston Herald*.

People who Syndicate their Sorrows

THE most selfish man in the world is the one who is most unselfish—with his sorrows. He does not leave a single misery of his untold to you, or unsuffered by you—he gives you all of them. The world becomes to him a syndicate formed to take stock in his private cares, worries and trials. His mistake is in forming a syndicate; he should organize a trust and control it all himself, then he could keep every one from getting any of his misery.

Autobiography constitutes a large part of the conversation of some people. It is not really conversation—it is an uninterrupted monologue. These people study their individual lives with a microscope, and then they throw an enlarged view of their miseries on a screen and lecture on them, as a stereopticon man discourses on the microbes in a drop of water. They tell you that "they did not sleep a wink all night; they heard the clock strike every quarter of an hour." Now, there is no real cause for thus boasting of insomnia. It requires no

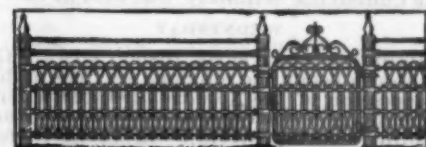
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Emerson's Farewell

EMERSON lingered in the rear of the train, and when he reached the top of the ridge, after all the rest of the party were over and out of sight, he turned his horse, took off his hat, and waved me a last good by, says John Muir in the *April Atlantic*. I felt lonely, so sure had I been that Emerson of all men would be the quickest to see the mountains and sing them. Gazing awhile on the spot where he vanished, I sauntered back into the heart of the grove, made a bed of sequoia plumes and ferns by the side of a stream, gathered a store of firewood, and then walked about until sundown. The birds—robins, thrushes, warblers, etc.—that had kept out of sight, came about me now that all was quiet, and made cheer. After sundown I built a great fire, and as usual had it all to myself. And though lonesome for the first time in these forests, I quickly took heart again—the trees had not gone to Boston, nor the birds; and as I sat by the fire, Emerson still was with me in spirit, though I never again saw him in the flesh. He sent books and wrote, cheering me on, advised me not to stay too long in solitude. "Soon," he hoped, "my guardian angel would intimate that my probation was at a close." Then I was to "roll up my herbariums, sketches, and poems [though I never knew I had any poems], and come to his house; and when I tired of him and his humble surroundings he would show me to better people."

But there remained many a forest to wander through, many a mountain and glacier to cross, before I was to see his Wachusett and Monadnock, Boston and Concord. It was seventeen years after our parting on the Wawona Ridge that I stood beside his grave under a pine tree on the hill above Sleepy Hollow. He had gone to higher Sierras, and, as I fancied, was again waving his hand in friendly recognition.

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NEW HAMPSHIRE CONFERENCE

Reported by REV. O. S. BAKETEL, D. D.

THE first contingent began to appear on Monday afternoon, to be ready for the examinations at 10 o'clock on Tuesday. These were in charge of the examining board, of whom J. M. Durrell is president and L. D. Bragg registrar. The examinations continued throughout the day.

In the evening the Epworth League anniversary was held, presided over by William Ramsden. A large and enthusiastic audience was present to listen to the addresses and participate in the exercises. The speakers were General Secretary W. P. Thirkield and G. W. Penniman.

An important meeting of the trustees of the Conference Seminary was held at 7.30.

WEDNESDAY

Promptly at 9 o'clock Bishop Edward G. Andrews began the religious services of the 71st session of the New Hampshire Conference by announcing the 770th hymn and reading selections from John 1 and 6 and Romans 12. He then conducted the communion service, assisted by the presiding elders. There was an air of sadness about the service through the absence of G. W. Norris, the faithful and efficient presiding elder of so many years, who had been taken sick in the night. Earnest prayer was made for his recovery.

After singing hymn 393, Mayor Towles was introduced and gave a very pleasing address of welcome to the city, to which Bishop Andrews responded in a happy manner.

S. E. Quimby, secretary of the last Conference, called the roll. There seemed to be an unusually large number of absentees, some of whom came in before the close of the session.

S. E. Quimby was elected secretary by acclamation for the twenty-fourth consecutive time. He nominated as assistants A. L. Smith, E. S. Tasker, T. E. Cramer, E. C. E. Dorion, and Wm. Ramsden, and they were confirmed.

I. C. Brown was elected statistical secretary, and he chose as assistants, and the Conference confirmed, Jos. Simpson, G. W. Jones, A. B. Rowell, W. T. Carter, W. T. Boultonhouse.

G. R. Locke was chosen Conference treasurer. The assistants elected were W. B. Locke, R. E. Thompson, W. F. Ineson.

Bishop Mallalieu, Dr. W. T. Smith of the Missionary Society, and Dr. W. I. Haven of the American Bible Society, were introduced. The two latter addressed the Conference.

The 13th Question was taken up. G. W. Norris passed in character as presiding elder of Manchester District. The names of the effective elders were called and reported upon by J. E. Robins. When the name of H. E. Allen was called, it was announced that charges had been preferred against him of immorality, that at a preliminary investigation he had been suspended, and the case was now brought forward for trial. It was voted to appoint a committee of eleven, who were nominated by the Bishop and elected by the Conference. D. C. Knowles and G. M. Curl were appointed counsel for the church, and Elwin Hitchcock and Edgar Blake were recognized as counsel for Mr. Allen. Bishop Mallalieu was present to preside. Wm. Ramsden was appointed as secretary to take the testimony. It was voted that all papers in hand be referred to the committee, and that the trial be conducted with closed doors.

Dr. W. P. Thirkield, General Secretary of the Epworth League, was introduced and addressed the Conference.

C. N. Tilton was appointed to canvass for the *Methodist Review*.

Drafts were ordered on the Book Concern for \$531, and on the Chartered Fund for \$22.

Dean A. A. Wright was introduced and spoke to the Conference.

Notices were given and the benediction pronounced by Bishop Mallalieu.

At 2.30 the Conference sermon was preached by J. D. Folsom. This was to have been delivered by S. C. Keeler, but he was detained at home by sickness; Mr. Folsom, the alternate, though the notice was short, gave an excellent discourse.

This was followed by the Temperance anniversary, in charge of G. W. Buzzell. Addresses were delivered by Rev. J. H. Robbins of Concord, president of the Anti-Saloon League of the State, ex-Governor D. H. Goodell, and D. C. Babcock.

In the evening the missionary anniversary was held, W. C. Bartlett presiding. Dr. W. T. Smith of New York gave a stirring address.

THURSDAY

The half-hour prayer service was conducted by Dean A. A. Wright, and was very interesting.

The business session began at 9 o'clock. It was voted to publish in the Conference Minutes the names and addresses of the local preachers within the bounds of the Conference.

A committee was appointed on Insurance to report on the National Mutual Church Insurance Company.

Publisher Whitaker of ZION'S HERALD addressed the Conference, and presented a check from the Wesleyan Association for \$235. An expression was taken of the Conference voting as their judgment that the price of the paper ought to be put at \$2, no commission to be paid to any person.

Resumed the 13th Question. O. S. Baketel's character passed, and he read his report as presiding elder of Concord District. The name of each effective elder was called, his character passed, and he reported his missionary collection.

J. W. Bean was granted a supernumerary relation at his own request.

The Bishop was requested to reappoint James Noyes superintendent of the N. H. Orphans' Home.

J. E. Robins passed in character, and read his report of Dover District. The effective elders all passed and reported their collections.

It was announced that J. A. Bowler was transferred to the New England Conference; and that the Centralville Church, Lowell, has been placed there by the commission on boundaries.

O. W. Bryant passed in character and was granted, at his own request, a supernumerary relation.

The Conference requested the Bishop to appoint W. R. Webster and G. H. Hardy to the same positions they now hold.

Rev. E. L. Gates, delegate from the Baptist State Convention, was introduced and presented the fraternal greetings of his denomination, to which the Bishop fittingly responded.

It was voted that the pastor appointed to Portsmouth be the delegate to the next meeting of the Baptist State Convention.

C. H. Hanaford and A. M. Osgood of the New England Conference, and Rev. C. L. White of the Nashua Baptist Church, were introduced.

The 22d Question was taken up, and the following supernumerary preachers passed in character and their relation was continued: G. J. Judkins, J. H. Hillman, G. A. McLaughlin, C. J. Fowler, E. C. Langford, J. W. Adams, G. W. Buzzell, M. T. Cilley, Elihu Snow, J. H. Emerson, J. H. Knott.

Otis Cole was granted a superannuated relation at his own request.

N. W. Devenau, of the French work in New England Conference, was introduced. At the request of Bishop Mallalieu he sang a verse in French, and then spoke to the Conference.

The list of the honored superannuates was called, and C. H. Chase, Jos. Hayes, Josiah Hooper, passed.

The call was suspended, and Mrs. May Leonard Woodruff of New York, representing the Woman's Home Missionary Society, was introduced and addressed the Conference.

The 23d Question was resumed, and G. N. Bryant, S. P. Heath, C. H. Smith, Henry Chandler, W. H. Jones, Irad Taggart, J. A. Steele, L. W. Prescott, A. C. Coult, and Mellen Howard, were passed.

After the notices were given and the doxology sung, the session closed with the benediction.

A large audience assembled at 2.30 to hear the excellent Conference sermon preached by G. W. Farmer.

This was followed by the Woman's Home Missionary anniversary, in charge of Mrs. C. H. Farnsworth. The speaker was Mrs. May Leonard Woodruff.

The Educational and Twentieth Century service was held in the evening. E. S. Tasker presided. In the absence of Dr. McDowell, who had been advertised to speak, Dr. Starks was present and spoke for Wesleyan University. He was followed by Dr. E. M. Mills on the Twentieth Century question.

FRIDAY

J. T. Hooper led the devotional service. The 5th Question was taken up. D. E. Burns, A. M. Markey, C. W. Martin, Geo. W. Jones, E. C. E. Dorion, J. E. Sweet, were properly reported and advanced according to the proficiency made in their studies.

Took up the 7th Question: "Who are Ad-

mitted into Full Connection?" Guy Roberts, I. B. Miller, R. E. Thompson, E. C. Clough, A. W. Frye, W. F. Ineson, Arthur Wadsworth, were called forward. The Bishop, after leading the Conference in prayer, delivered a most helpful and practical address, and asked the usual disciplinary questions. Each man passed in character, was admitted into full connection, and elected to deacon's orders.

Dr. Hard of the Church Extension Society, Dr. J. W. Butler of Mexico, Revs. G. H. Spencer and Joseph Candlin of the New England Conference, and Thos. Tyrie of the New England Southern, were introduced.

The time had arrived for the election of delegates to the General Conference. After all preliminary arrangements had been made, the ballots were cast and the tellers retired.

Dr. Hard addressed the Conference. The 9th Question was taken up. C. C. Garland, C. J. Brown, W. J. Atkinson, C. A. Reed, passed in character and were advanced. J. T. Hooper was elected to elder's orders. H. B. Sawyer was granted a location at his own request.

Homer B. Hulbert, a missionary to Korea, was announced as having located in 1897, though the Conference had not been informed of it before.

Under the 10th Question J. R. Dinsmore and Geo. B. Goodrich passed and were continued in the studies of the fourth year. H. D. Deetz had completed that course.

The Conference treasurer presented his report, which was adopted, subject to the auditor's report. We were sorry to notice that some of the more prominent causes had to show a decrease. R. T. Wolcott was elected auditor.

Dr. Cyrus Richardson, pastor of the Congregational church, was introduced and addressed the Conference.

The tellers returned. Whole number of votes cast, 88; for a choice, 45. W. H. Hutchin had 59, and was elected. A second ballot was taken. G. M. Curl and J. M. Durrell each received 51 votes, and were elected.

Conference met at 2 P. M. Prayer was offered by Elihu Snow.

It was voted that the presiding elders within whose districts the Free Baptist Yearly Meeting and Congregational Associations should meet be appointed delegates, with power to appoint a substitute.

The reports of the committees on Parsonages, Bible Cause, Personal Statistics, and Freedmen's Aid were read and adopted.

The presence of the members of the Electoral Conference was announced. They were escorted to reserved seats, while the president, E. F. Bean, and the delegates-elect—A. T. Cass, of Tilton, C. E. Foote, of Penacook, and the provisional delegate, F. P. Kellom, of Winchester—together with the ministerial delegates, were escorted to the platform, and introduced to Bishop Andrews.

Three verses of "Zion stands with hills surrounded," were sung, and each delegate was introduced and made a brief address. We venture to say that no Conference in the church has a better body of men to represent them than is sent by New Hampshire Methodists.

The reserve lay delegates are: H. G. Case, of Claremont, J. M. Russell, of Somersworth, and Chas. O. Kelley, of Haverhill, Mass.

Adjourned with the benediction, and fifteen minutes were spent in a social way.

The Woman's Foreign Missionary Society anniversary was held at 3.30, in charge of Mrs. C. W. Taylor. A good congregation listened to the interesting address of Dr. J. W. Butler, of Mexico.

In the evening the Church Extension anniversary was held, C. C. Garland presiding. A large chorus of male voices led the singing. Dr. Hard gave the address.

SATURDAY

L. D. Bragg led the prayer service at 8.30. The Bishop called the Conference to order at 9 o'clock.

G. M. Curl and J. M. Durrell having received the same number of votes for delegates to the General Conference, it was voted, at the suggestion of Mr. Curl, that the name of Mr. Durrell stand first.

The select number in the case of H. E. Allen presented their report, which was that no one of the charges was sustained. This trial has been one of great interest, and a sigh of relief came to all when the result was announced. His character was then passed.

W. T. Carter had asked that his case be referred to the committee on Conference Relations. They reported that, while he had acted injudiciously, there was no occasion

for any further proceedings. His character was passed, and he was continued in the studies of the fourth year.

A ballot was taken for two reserve delegates.

D. H. Gerrish was elected to local deacon's orders, and Mark Tisdale to local elder's orders.

Under the 3rd Question G. L. Lowell, who comes from the Free Baptist Church, was called forward and asked the usual questions by the Bishop. His orders were recognized, and he was admitted to membership in the Conference.

Arthur M. Shattuck, W. A. Hudson, and James G. Cairns were admitted on trial. The tellers returned and reported no election, and a second ballot was taken.

Rev. Mr. Moulton, of the Free Baptist Yearly Meeting, was introduced and presented the greetings of his denomination. The Bishop responded.

Dr. Bolster, of the Congregational Church, was introduced and spoke in a very fraternal manner.

The tellers reported the election of D. C. Knowles as a reserve delegate.

A third ballot was taken.

The presiding elders were instructed to nominate a Conference Deaconess Board of nine.

The tellers returned and reported no election. O. S. Baketel, having had the highest number of votes, was elected by acclamation.

Dr. Gallagher of Lasell Seminary, and E. J. Aiken of the N. H. Bible Society, addressed the Conference.

"Where shall the Next Conference be held?" Littleton, Whitefield, and Hinsdale were put in nomination, and represented. The vote resulted in deciding to go to Littleton. A vote of thanks was extended to Whitefield and Hinsdale for their kind invitation.

The stewards distributed the money for Conference claimants. They announced that they paid the full amount of the basis.

The committees on Ministerial Support and Zion's Herald reported, and the reports were adopted.

W. M. Cleveland presented a scheme for post-graduate work for those who had completed the Conference course of study, to be an aid to systematic study. The scheme was adopted, and a committee of seven appointed to plan the details and carry it out.

A resolution was offered by L. D. Bragg, and adopted, to the effect that we will welcome to our pulpits representatives of the Woman's Home Missionary Society to aid in organizing auxiliaries.

The report of the committee on Temperance was presented. Very naturally it drew the fire of quite a number, and there was an animated discussion. It was finally voted to recommit the report.

Adjourned to meet at 2 o'clock.

Conference met at 2 p. m., the Bishop in the chair. Prayer was offered by S. McLaughlin.

The entire time until the hour for the memorial service was taken up with reports of committees. Those reporting were Tracts and Sunday-schools, Church Benevolences, Epworth League, and Sabbath Observance.

It was voted that when we adjourn it be to meet at 7.45 Monday morning.

The Bishop called Dr. D. C. Knowles to the chair to preside during the memorial service. The 979th hymn was sung, and C. W. Dockrill read a portion of 1 Cor. 15. Prayer was offered by D. C. Babcock. J. W. Adams read memoirs for James Thurston and Mrs. D. J. Smith; J. E. Robins for P. M. Frost; W. H. Hutchin for Joseph H. Brown; and O. S. Baketel for Mrs. Laura G. Smith and Thomas A. Dorion. The memoirs were adopted and ordered printed in the Minutes. The benediction was pronounced by C. U. Dunning.

This service was followed by the deaconess anniversary, in charge of J. D. Folsom. The addresses were by Miss Josephine S. Fisk, superintendent of the Deaconess Home in Boston, and Dr. Watkins.

At 4.30 a very interesting gathering of ministers' wives was held at the parsonage, where Mrs. Durrell tendered a reception to these elect ladies.

The evening service was the Freedmen's Aid anniversary. Dr. J. W. Hamilton failed to come, but Dr. C. A. Crane was present and gave an interesting address. The presiding officer was W. J. Wilkins.

SUNDAY

A most delightful love-feast was held at 9 o'clock, led by W. C. Bartlett. There was a stream of testimony for over an hour.

At 10.30 Bishop Andrews preached a

grand and helpful sermon from John 10: 10, and then ordained a class of seven deacons.

The afternoon service consisted of a most delightful sermon by Dr. M. B. Chapman, from John 8: 12, followed by the ordination of elders.

The evening service was of an evangelistic nature, conducted by Dr. T. C. Watkins and several deaconesses.

It was a grand day.

MONDAY

Conference met at 8.45 for its closing session.

C. E. Hall was granted a supernumerary relation at his own request.

The stewards reported that the amount of money distributed was \$2,620.91.

It was with great regret and sorrow that the Conference voted to grant the request of G. W. Norris to be made supernumerary. It is hoped that a year's rest may enable him to resume active work again.

The committee on Missions reported the distribution of the missionary funds in their hands, and the report was accepted.

Reports were presented and adopted from the committees on Conference History and Church Insurance.

The board of Conference examiners and the committee on Conference Relations united in a resolution, which was adopted, to guard the entrance into the Conference by insisting that candidates for admission shall have a more thorough educational preparation. They expect that the presiding elders will look after this carefully, so that unprepared persons are not allowed to be recommended.

The report of the committee on the Conference Seminary was read, and, after a full and thorough discussion covering the present and future needs of the school, it was adopted.

C. H. Hartwell, of Lawrence, Mass., and Joshua Baker, of the Island of Jamaica, were nominated as trustees of the Seminary.

The report of the committee on Education was read and adopted.

It was suggested by Edgar Blake that all our talk about the Seminary needs to be put into tangible form by members pledging themselves to attempt to raise \$1,000 each. Dr. J. W. Hamilton, being present, was turned loose on the congregation, and in a few minutes \$26,000 was pledged. This is a grand move, and will give an impetus to Twentieth Century effort.

The amended temperance report was read and adopted.

It was ordered that the report of G. W. Norris as presiding elder be printed in the Minutes without reading.

The Church Extension report was adopted.

C. N. Tilton reported that he had presented to Mr. Norris \$176 that had been contributed by preachers and laymen as a token of their love and esteem for him.

The usual resolutions of thanks to Bishop Andrews, the church, pastor, choir, press, railroads, etc., were presented and adopted by a rising vote.

A collection was taken for the sexton amounting to \$13.82.

Dr. Hamilton spoke briefly on the decreasing debt of the Freedmen's Aid and Southern Education Society.

The business being ended, the minutes were read and approved.

A hymn was sung, the Bishop offered prayer, and after reading the appointments, the doxology was sung and the benediction was pronounced by Bishop Andrews.

The following are the appointments:—

CONCORD DISTRICT

O. S. BAKETEL, Presiding Elder

Alexandria, Arthur Wadsworth. Ashland, E. C. E. Dorion. Beecher Falls, supplied by W. P. White. Bethlehem, C. M. Howard. Bow Mills and Bow, supplied by Henry Candler. Bristol, Daniel Onstott. Centre Sandwich, E. R. Perkins. Chichester and London, supplied by J. A. Steele. Colebrook and Stewartstown, W. F. Ineson. Concord—Baker Memorial, W. H. Hutchin; First Church, C. D. Hills. East Colebrook and East Columbia, supplied by N. L. Porter. East Haverhill, supplied by J. F. Thurston. East Sandwich, supplied by E. R. Perkins. East Tilton, to be supplied. Franklin Falls, C. U. Dunning. Gilford, supplied by Geo. M. Newhall. Gilmanton, supplied by Mark A. Roberts. Groveton, H. F. Quimby. Haverhill, C. J. Brown. Jefferson, R. E. Thompson. Laconia—First, A. L. Smith; Trinity, J. R. Dinmore. Lancaster and Grange, J. L. Felt. Landaff

and Lyman, Willis Holmes. Lisbon, L. D. Bragg. Littleton, T. E. Cramer. Milan and Dummer, A. W. Frye. Monroe and North Monroe, I. C. Brown. Moultonboro, J. E. Sweet. North Haverhill, C. E. Eaton. Penacook, E. N. Jarrett. Piermont, A. M. Shattuck. Pittsburgh, supplied by Wm. Magwood. Plymouth, W. M. Cleveland. Rumney, Dana Cotton. South Columbia, supplied by A. H. Drury. South Tamworth, supplied by W. S. Frye. Stark and West Milan, H. E. Allen. Stratford, J. H. Vincent. Suncook, R. T. Wolcott. Swiftwater and Benton, C. E. Clough. Tilton, Wm. Warren. Warren, J. D. Folsom. West Thornton and Ellsworth, supplied by A. P. Reynolds. Whitefield, E. E. Reynolds. Weirs, supplied by D. H. Gerrish. Woodsville, W. A. Loyne.

D. C. Knowles, Ladd Professor in Tilton Seminary; member of Tilton quarterly conference.

James Noyes, Superintendent N. H. Orphans' Home; member of Franklin Falls quarterly conference.

E. R. Wilkins, Chaplain N. H. State Prison; member of Baker Memorial quarterly conference.

MANCHESTER DISTRICT

G. M. CURL, Presiding Elder

Antrim, J. H. Trow. Brookline, supplied by H. E. Foote. Canaan St. and Canaan, W. T. Carter. Chesterfield, G. L. Lowell. Claremont, Roscoe Sanderson. Contoocook and Webster, J. G. Cairns. Derry, First, supplied by J. W. Adams. East Deering, Noble Fisk. East Lemper and South Acworth, A. G. Smith. Enfield and West Canaan, supplied by J. E. Montgomery. Fitzwilliam Depot and Richmond, Guy Roberts. Grantham and West Springfield, supplied by C. T. Matthews. Grassmere and Goffstown, E. S. Collier. Henniker, D. E. Burns. Hillsboro Bridge and Center, Jos. Simpson. Hinsdale, supplied by E. J. Deane. Hudson, W. J. Atkinson. Keene, M. C. Pendexter. Lebanon, Edgar Blake. Londonderry, G. A. McLucas. Manchester—First and Massabesic, C. W. Dockrill; St. James', C. Byrne; St. Jean's, supplied by Emile Palisoul; St. Paul's, S. McLaughlin; Trinity, C. N. Tilton. Marlboro and West Swansey, Wm. Thompson. Marlow, G. B. Goodrich. Milford and Amherst, I. B. Miller. Munsonville, to be supplied. Nashua—Arlington St., C. C. Garland; Main St., J. M. Durrell. Newport, Wm. Ramsden. North Charlestown and West Unity, J. P. Frye. North Salem, C. A. Reed. Peterboro, H. B. Copp. Salem—First Church and Ayer's Village, A. B. Rowell; Pleasant St., S. E. Quimby. Sunapee and South Newbury, W. C. Bartlett. West Derry, D. C. Babcock. Wilmet and West Andover, to be supplied. West Rindge, D. J. Smith. Winchester and Westport, N. D. Bigelow.

W. R. Webster, vice-president Mallalien Seminary; member of Main St., Nashua, quarterly conference.

G. H. Hardy, Conference historian; member of Brookline quarterly conference.

DOVER DISTRICT

J. E. ROBINS, Presiding Elder

Amesbury, H. D. Deetz. Auburn and Chester, supplied by Frank Hooper. Dover, E. S. Tasker. Dover, French Circuit, to be supplied. Danville, to be supplied. East Kingston, C. W. Martin. East Rochester, S. C. Keeler. Epping and Fremont, D. W. Downs. Exeter, Wm. Woods. Greenland, A. E. Draper. Hampton, J. N. Bradford. Haverhill—First, L. R. Danforth; Grace, E. Hitchcock; Third, J. T. Hooper. Kingston, supplied by Mark Tisdale. Lawrence—First, F. C. Rogers. Garden St., James Cairns; St. Mark's, F. H. Corson; St. Paul's, C. H. Farnsworth. Merrimacport, W. S. Searle. Methuen, W. T. Boultonhouse. Milton Mills, A. M. Markey. Moultonville and Tuftonboro, G. W. Jones. Newfields, W. B. Locke. Newmarket, F. O. Tyler. North Wakefield and East Wolfboro, W. A. Hudson. Portsmouth, Thomas Whiteside. Raymond and East Candia, W. J. Wilkins. Rochester, G. W. Farmer. Salisbury, C. W. Taylor. Sanbornville and Brookfield, G. R. Locke. Smithtown, supplied by W. C. Woodyard. Somersworth, G. N. Dorr. West Hampstead, East Hampstead and Sandown, supplied by L. N. Fogg.

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THE CONFERENCES

N. E. SOUTHERN CONFERENCE

New Bedford District

New Bedford, Fourth St.—This church entertained the New Bedford District Sunday-School Association, April 12. The day was not propitious, but the program was well carried out. Capt. Franklyn Howland, a member of our church in Acushnet, has served the association as president since the organization of the district eight years ago. Upon his positive resignation he was released from the office. Complimentary resolutions were adopted. Rev. W. E. Kugler is returned as pastor for the fourth year.

Acushnet.—The returning pastor, Rev. L. H. Massey, was made welcome by a public reception in the church vestry on Wednesday evening, April 11. Presiding Elder Everett was among the visiting brethren who spoke. The year opens with many encouraging indications.

North Dighton.—Rev. and Mrs. H. H. Critchlow were tendered a reception by their parishioners and friends upon their return for the third year. Every department of the work is growing stronger under the careful hand of the pastor. Business and spiritual interests alike always respond to faithful service.

Cotuit.—This union church is again to be supplied by the appointment of a minister from the New England Southern Conference. Rev. C. Howard Taylor, who has so successfully carried on the work at the Howard Church, New Bedford, is the well-selected man for this important place. The pleasure of the whole community was expressed by the very cordial reception given him upon his arrival Friday evening, April 6, and by the large and appreciative congregation that waited upon his ministry on the Sabbath.

Fall River, Quarry St.—Rev. H. A. Ridgway, whose full-term pastorate closed with the last Sunday in March, was made to feel the esteem in which he and his family have so long been held by the presentation of a fine Teacher's Bible from the Junior Leagues of the First and Quarry Street churches; a present of books from the Methodist Episcopal Churches of Fall River; and resolutions passed by the Fall River City Preachers' Meeting. Mrs. Ridgway was the recipient of a handsome silver service and sterling silver spoons. The two boys were remembered by gifts from their young friends. The pastor to follow, and the church to receive, such a faithful and successful worker are both to be congratulated. In speaking of Rev. E. F. Studley, the newly-appointed pastor, the *Fall River News* says: "He is one of the bright young men of the Conference, an able preacher, a man of force in church work, and prominent in Sunday-school work."

Fall River, Brayton Church.—The church and pastor, Rev. E. E. Phillips, are rejoicing over the fact that the debt on the new church, amounting to \$8,000, has been raised. The credit is due to the untiring effort of the pastor, the willingness of the people, and the unbounded generosity of Mr. John S. Brayton and his sister, Miss Brayton, by whose substantial gifts the raising of the entire debt was made possible.

Fairhaven.—The Epworth League gave a public reception to Rev. and Mrs. S. E. Ellis, returned to the church for the fifth year, on Mon-

day evening, April 9. The vestry was very tastefully decorated, and all arrangements attended to in detail. Aged members of the church and congregation were provided with carriages. The different organizations of the church presented greetings through their officers. The sentiment of the other churches and of the town was voiced by Rev. Wm. Brunton, pastor of the Unitarian Church. Rev. T. J. Everett spoke for the pastors of New Bedford. Ice-cream and cake were served. L. S.

Brockton and Vicinity

Brockton, Central.—G. O. Jenkins, of Whitman, has decided that he does not want the Centre St. property. The trustees considered the sale had been made, but gave no bond because of a possible hitch in the deed. Unofficial word has been received from Boston that the property can be sold. It is now on the market. The new church building will probably be erected on properties located on West Elm Street. Dr. Kaufman is most heartily welcomed for the third year. The *Brockton Times* of April 12 contains an interesting account of the reception given to him and his family, on Wednesday evening, April 11, and concludes with the following paragraph: "Dr. Kaufman has started his third year of service with the church under most favorable auspices. His work in the past has been fruitful beyond the expectations of the most sanguine workers, and there is unanimous rejoicing that he has returned to carry out on the lines that have proved so successful the work he outlined and began over two years ago. As a speaker Dr. Kaufman is scholarly and eloquent, and has succeeded in a remarkable manner in holding together the various interests of the church so that all are working in harmony, and thus brilliant prospects for the ensuing year are promised."

Brockton, Pearl St.—At the first quarterly conference held on Saturday evening, April 7, it was voted to build a new parsonage. The contracts for the building, excavations, grading, etc., have been awarded, and work will begin at once.

Holbrook.—Lewis Alden, one of the founders of this church, has just been elected superintendent of the Sunday-school. Rev. W. J. Kelly, although unexpectedly returned to this charge, finds a most cordial welcome.

North Easton.—Rev. P. M. Vinton, the new pastor, is making a splendid impression. His striking pulpit ability and genial spirit are already winning for him a large place in the affection of the people. This church is to be congratulated.

Whitman.—J. E. Tibbetts, superintendent of the Regal Shoe Company, has been re-elected superintendent of the Sunday-school. During the past year the school has gained nearly 50 per cent. in average attendance. Under Mr. Tibbetts' efficient leadership all the departments of the school have prospered. Rev. George E. Brightman, the pastor, finds on his return from Conference a united, aggressive and happy people.

West Abington.—Rev. H. B. Cooper, the new leader of this flock, is demonstrating that the cabinet understood the situation when this appointment was made.

Bridgewater.—Rev. N. C. Alger and wife are

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well received by this generous-hearted people. The daily papers speak highly of the opening of the work.

East Bridgewater.—This church is making improvements on the interior of the parsonage. The "elect women" have been hard at work for some time. Rev. John Pearce is finding not only a church in fine working condition, but also a royal reception.

The churches in this vicinity seem to be delighted with the work of the Conference. There is a spirit of hopefulness which augurs good things for the future. There is a feeling that this ought to be the greatest year for soul-winning and soul-culture this region has ever known. G. E. B.

MAINE CONFERENCE

Lewiston District

Auburn.—Things have moved on steadily and strongly during the year without any blare of trumpets or flying of banners. Rev. C. S. Cummings has made over 1,000 pastoral calls; 12 have joined in full, and 7 on probation. The Sunday-school has an average of 140 and is increasing in interest and attendance. George P. Martin's class has had an attendance as high as 33. The pastor conducts the infant class. The Ladies' Society is in an exceedingly flourishing condition. The League has a membership of 88. The pastor has received his salary monthly, and the presiding elder has received his allowance promptly. The pastor has been interviewed by other parties in reference to a change of pastorate, but it will be hard to tempt him to other fields; his return is unanimously desired.

Yarmouth.—The pastor, Rev. C. A. Brooks, made 1,000 calls during the year. The Sunday-school has raised \$105 for all purposes; 9 have recently joined in full and 12 on probation. At

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a recent jug-breaking \$62 was realized. Fourteen Zion's HERALDS are taken. The League has an attendance of 88 at its devotional meetings. The pastor's return for the fourth year is greatly desired. Mrs. Levi Marston has presented the church with a beautiful individual communion service.

South Paris.—A good number have recently joined on probation. Finances are being brought up, and the outlook is hopeful.

Oxford and Welchville.—Fifteen conversions and reclamations are reported for the year. Rev. A. S. Staples' return is desired.

West Cumberland and South Gray.—Rev. D. Pratt has had a good and prosperous year. His return is unanimously desired. He and his good wife are justly pleased with the promotion of their son, Rev. Milton B. Pratt.

West Durham and Pownal.—Rev. W. H. Varney and wife have done a good work during the last three years, and are packed up for a move.

Empire and South Auburn.—Rev. R. A. Rich and wife have been deservedly popular, and have done an excellent work. He will have a new field of labor another year.

Mechanic Falls.—Evangelist Gale is now holding meetings here. With the able co-operation of Pastor Hamilton we expect good results.

Cumberland and Falmouth.—At the last quarterly conference, after the business was transacted, the officials, and some others, sat down to a fine collation. The pastor's thirtieth birthday was recently celebrated. A pleasant social time and a generous sum of money were features of the occasion. His return is enthusiastically desired. A. S. L.

NEW ENGLAND CONFERENCE

Cambridge District

Epworth, Cambridge.—This church, having survived successfully the perils of ecclesiastical dispensations which threatened it, welcomed back its pastor, Rev. Wilbur N. Mason, on Easter Sunday, by one of the largest audiences ever gathered at a regular service. The sermon was an able presentation of the lesson of the resurrection, and the music, under the charge of Miss C. A. Brackett, was exceptionally fine.

Lynn District

First Church, Lynn.—Wednesday evening, April 11, the members of Lynn Common Church gave a farewell reception to Rev. and Mrs. C. E. Davis and Mrs. Loranus Crowell, mother of Mrs. Davis. The chapel was transformed into a pleasant parlor, decorated with palms and rare plants, and a large company assembled to say good-bye to the retiring pastor and his wife. George W. Breed presented one hundred dollars in gold to Mr. and Mrs. Davis and a gold pin to Mrs. Crowell. The church choir had presented a fine engraving, "Mozart Playing at the Austrian Court," to Mr. Davis, and Mrs. Davis' Sunday-school class gave her a beautifully framed copy of Hofmann's "Boy Christ." Mrs. Davis also received gifts from private individuals. A correspondent writes: "We part from a minister whose courage in declaring his convictions has won our respect, and whose clean character, free from the least trace of the ecclesiastical politician, has made him an example worthy to be imitated. Mrs. Davis has been a helper in all kinds of church work, and the parsonage has been a hospitable home where we have enjoyed delightful social gatherings."

Rockport.—At this church, Sunday evening, April 1, a service was held appropriate to the close of the Conference year. The pastor, Rev. Wesley Wiggin, briefly reviewed the work of the year, which had been an unusually successful one. Eleven have been added to the membership of the church. The Sunday-school shows an increase of 40. The pastor made 613 calls in two hundred homes. The offerings for missions, etc., are double those of last year. The current expenses are paid in full; a deficiency of over \$300 was promptly and cheerfully met by a "freewill offering. A delightful spirit of harmony pervades the society, pastor and people being in full accord with each other. The outlook for the future is encouraging. At the fourth quarterly conference it was unanimously requested that the pastor be returned for another year. W.

VERMONT CONFERENCE

Reported by "CREAMER."

NESTLING amid mountains, on the banks of the beautiful Connecticut River, and surrounded by a fertile country, is the charming little village of Bellows Falls, the shire town of Windham County, Vermont. It is the junction of the Central Vermont, Fitchburg and Boston & Maine Railroads. Bellows Falls is one of the best towns in the State. It has an intelligent and progressive citizenship. The Methodist Church is forging its way to the front in all respects under the wise pastoral supervision of Rev. F. W. Lewis. Here the 56th session of the Vermont Annual Conference meets. Of this body of stalwart men—of their steadfastness amid discouragements which have proved their superior devotion to the cause of Christ and of the success to which He has led them—much might be said if the purpose of this report lay in that direction. The chronicler of New England Methodism will find here one of his richest fields.

Under the direction of Rev. F. W. Lewis, the pastor of the church, the arrangements for the convenience of the members have been most complete. A large number of preachers and visitors arrived Tuesday, and were located in different parts of the village. The examination of classes was held during the afternoon.

In the evening was held a meeting in the interest of the Twentieth Century Thank Offering. The secretary of the Commission, Rev. E. M. Mills, D. D., was the speaker. W. S. Smithers presided. Dr. Mills charmed us with his brave diction, his optimistic outlook. His classical arrows, barbed by logic and feathered by truth, made "faithful the wounds of a friend" in many a dull conscience.

WEDNESDAY

The 56th session of the Vermont Conference was opened at the First Methodist Episcopal Church in Bellows Falls, April 11, at 9 o'clock, Bishop Stephen M. Merrill presiding. It was preceded by an hour's devotional service led by Dr. T. Corwin Watkins, of Boston. A quartet of deaconesses led the singing. The auditorium of the church was well filled with members of the Conference and those who had come as spectators. An eighteen years' interim between the Bishop's visits to this Vermont Conference had made no marked changes in him. He is not so vigorous in body, yet looks well, and the epigrammatic play of his thought and characteristic flash of his wit are proof of Emerson's postulate, "The soul does not age with the body." That face, what a study! Classical, firm, picturesque, restful. It is a beatitude to the eye to gaze upon it.

At 9 o'clock the venerable Bishop read the 61st chapter of Isaiah and the 15th of 1 Corinthians, and the 204th hymn was sung. The Bishop then called the presiding elders to his assistance and the sacrament of the Lord's Supper was administered.

At the close of the religious services, which lasted nearly an hour, business began. F. W. Lewis, secretary of the Conference last year, called the roll, and 84 ministers and probationers answered to their names. Wm. A. Bryant, A. H. Honsinger and W. H. Hyde were noted as having died during the year. Mr. Lewis was unanimously re-elected secretary, with power to appoint his assistants. He named Leon K. Willman and J. A. Dixon.

H. G. McGlaughlin was appointed statistical secretary, with power to appoint his assistants. He named G. L. Story, I. S. Yerks, J. E. Badger, and C. Magnus Charlton.

L. Olin Sherburne was elected treasurer, with M. S. Eddy, R. J. Chrystie and C. O. Judkins as assistants.

The usual standing committees were, on nomination of presiding elders, appointed. It was ordered that the Conference program, as printed in directory, be made official, and that the business session begin at 9 o'clock and close at 11.45 every day.

W. A. Roberts was made railroad secretary.

W. I. Joseph was announced as transferred to St. John River Conference, and Lewis P. Tucker to the New York East.

On motion of W. R. Davenport, all matters relating to persons desiring changes in Conference relation, locations, and applications for admission be referred to the committee on Conference Relations.

C. O. Judkins was appointed to secure subscribers for *Methodist Review*.

A. J. Hough was appointed a committee to receive all communications concerning Ecumenical Missionary Conference.

Dr. Manley S. Hard, secretary of the Church Extension Society, was introduced and addressed the Conference.

The 13th Question was taken up, and Presiding Elder Davenport, of Montpelier District, read his report, showing a satisfactory condition, with many improvements in church property, debts paid, large benevolent collections raised, numerous revivals, and steady accessions in membership.

C. S. Nutter, of St. Albans District, gave his report. New enterprises have also been started on his district and church property improved in many places. Several good revivals have been experienced and benevolent collections increased.

The presiding elder of St. Johnsbury District, J. O. Sherburne, in his report stated there had been no extensive revivals, but 250 had been converted and received on probation and a slight gain made in membership. Churches and parsonages had been improved and debts paid.

The names of the pastors on the districts were then called, their collections reported, and their characters passed.

At this point the three presiding elders were requested by the Bishop to stand, facing the congregation. For twenty minutes he interrogated them as to the manner in which they did their work. It was an unheard-of thing in Vermont Methodism, and thoroughly enjoyed by the preachers.

After some remarks from the secretary, F. W. Lewis, and the announcements of the various committees, the benediction was pronounced by the Bishop, and the Conference adjourned.

At 1.30 in the afternoon a statistical session was held, A. L. Cooper presiding.

The Missionary sermon was preached by A. E. Atwater at 2 o'clock. A fair congregation was present. Mr. Atwater's address abounded in good words and strong arguments, in startling figures and earnest appeals. His text was Mark 16: 15: "Go ye into all the world and preach the Gospel to

COFFEE ARGUMENT

New Evidence of the Effect

A South Dakota man, W. A. Dawley, Sturgis, explains the condition some men get into from coffee drinking. Let it be understood that coffee seems to agree with some people well enough, but when a person finds it does not agree, it is better to leave it off. He says: "I used coffee about twenty years, and quit it September 30, 1898. I had become almost a complete wreck, thin in flesh and emaciated, dyspepsia and indigestion of the worst order, nerves shattered, no appetite, slept very little, and my blood was so thin that the slightest breeze chilled me through."

"Medicines gave no relief; I had about given up when I finally concluded to investigate and see if it was really true, as I had read in a number of your statements that coffee acted like a poison to some people. It was an easy matter to leave off coffee when I took Postum Food Coffee, for the food coffee tasted as good as the other, and to my surprise, it set good on my weak stomach."

"I have been buying the Postum through my grocer, Mr. Jas. Meyer, and always have followed directions carefully. I liked it from the first and have drank Postum three times a day every since. Have gained twenty pounds in weight, my appetite is better than ever before, my sleep perfect, dyspepsia is a thing of the past and my nerves are what they should be. I can vouch for the statement that Postum Food Coffee 'makes red blood' and plenty of it. My son, Amos Dawley of this city has been completely cured of dyspepsia in three months by quitting coffee and using Postum Food Coffee. This is given you as an honest testimonial of the priceless value of your (to me) life-saving food drink. You are welcome to use my name if you want." Respectfully.

every creature." "The Great Command" was his subject."

At 3.30 p. m. the anniversary of deaconess work was held, and the large auditorium was well filled. Mrs. A. H. Webb presided. Singing was led by the deaconess quartet, and addresses were given by Miss Josephine Fisk and Miss Elizabeth Willes of Boston. Dr. T. Corwin Watkins spoke of the needs of the work.

The Church Extension Society's anniversary was held in the evening at 7.30. Every seat in the church was occupied, and many chairs were placed in the aisles. After some music by the deaconess quartet, Rev. Manley S. Hard, D. D., secretary of the Society, was introduced. He was very interesting throughout, and was applauded a number of times.

THURSDAY

The second day's session was opened by Bishop Merrill at 9 o'clock, after the close of an hour's devotional service. The religious meeting was led by Rev. Dr. T. Corwin Watkins, and it was very profitable and largely attended.

The 5th Question was taken up: "Who Remain on Trial?" The following young ministers were then called by the Bishop, the committees who had examined the candidates reported the result of their work, and the presiding elder under whom the candidate had been preaching reported as to the character and preaching capabilities of the one named: A. C. Dennett, Charles Magnus Charlton, Isaac S. Yerks, Hart S. Fuller. These were passed without objection, and were advanced to the class of the second year.

G. E. Deuel, F. M. Barnes and C. W. Kelley were continued on trial.

J. L. Reeder was transferred to the Chile Conference.

The 9th Question was taken up: "What Members are in Studies of Fourth Year?" M. H. Smith, J. E. Badger, A. E. Estabrook, L. N. Moody, E. J. Gale and C. O. Judkins were passed in character and advanced to the studies of the fourth year.

E. L. M. Barnes, E. W. Sharp and W. T. Miller were continued in the studies of the third year.

Rev. Homer Eaton, D. D., of the Book Concern, N. Y., T. Corwin Watkins, D. D., of New England Conference, Rev. Mr. Dodge, of the local Baptist Church, Rev. L. H. Elliot, agent of the Vermont Bible Society, Rev. W. R. Mather, of the Ohio Conference, and Rev. T. G. Rainey, of this Conference, were introduced to the Conference. Dr. Watkins, Dr. Eaton, and Rev. Mr. Elliot made addresses.

Drafts were ordered on the Book Concern for \$470 and on the Chartered Fund for \$22.

The 22d Question, "Who are the Supernumerary Preachers?" was next called. The following names were called and their relations were continued: N. W. Wilder, W. H. Dean, E. S. Morse, Isaac McAnn, S. B. Currier, J. A. Sherburn, O. M. Boutwell, S. S. Brigham, Thomas Trevillian, John McDonald, G. L. Story, J. H. Wallace, and O. D. Clapp.

J. Edward Farrow was allowed to withdraw from ministry and church. His parchments were ordered to be properly endorsed and returned to him.

The 23d Question, "Who are the Supernumerated Preachers?" was taken up. W. C. Robinson, W. R. Puffer, A. M. Wheeler, A. Hitchcock, Peter Merrill, W. H. Wight, G. L. Wells, W. D. Malcom, H. A. Bushnell, and C. W. Morse were continued in this relation. Communications from members in both classes of preachers were read by the secretary. Remarks were made by several who were present, among them J. A. Sherburn, H. A. Bushnell and C. W. Morse. Several pastors represented the supernumerated preachers on their charges.

Notices were given, and the Conference adjourned with benediction by Dr. Eaton.

The memorial service held at 2 o'clock was bathed in holy memories and tender expressions. G. O. Howe presided. The 982d hymn was sung. Joseph Hamilton read the Scriptures, and prayer was offered by A. L. Cooper. A solo by Miss Bessie Lewis, the pastor's daughter, was sung. W. H. Hyde, A. H. Honsinger, W. A. Bryant, and Mrs. Ida Smith, wife of S. H. Smith, of Swanton, had died during the year. Memoirs were read and remarks made.

At 3.30, in the same place, the Woman's Foreign Missionary Society anniversary was held, Miss Mary Pomeroy presiding. The address was by Dr. J. W. Butler, superintendent of missions in Mexico.

At 4 o'clock an enthusiastic meeting

was held in the parlor in the interest of Montpelier Seminary.

The Freedmen's Aid and Southern Education Society anniversary was held in the evening at 7.30. A large audience assembled. The speaker of the evening was Rev. Wm. W. Lucas of Boston University. Facts, figures, and arguments were brought to bear in behalf of this work. Dr. Thirkield followed in a short but vigorous address.

FRIDAY

The First Methodist Episcopal Church was thronged this morning with those who were eager to witness what was expected to be the most interesting session of the Conference. It was the third day, and the address of the Bishop to the candidates for full membership into the body was an attractive feature. A number of prominent visitors were introduced during the morning, among them Dr. W. I. Haven, of New York city, representing the American Bible Society, Dr. Wilbur P. Thirkield, General Secretary of the Epworth League, and Dr. A. A. Wright, of Boston Correspondence School.

The names of the class of the second year were called. L. K. Willman, W. S. Dunn, G. M. Burdick, X. M. Fowler, G. W. Manning, D. L. Evans, and O. E. Aiken were passed in character, reported their collections, and were advanced to studies of third year. The usual questions were propounded to them, in connection with which they were impressively addressed by Bishop Merrill. The class was highly reported by the examining committee and by their presiding elders, and all were admitted to full membership.

C. G. Gorse and G. C. McDougall were continued on trial.

G. C. McDonald, C. W. Robinson and A. C. Fuller were discontinued.

The address of the Bishop to the candidates for admission into full connection was a strong presentation of the dangers that jeopardize the church from the two sources of formalism and fanaticism. In the course of his remarks, that deeply touched and moved the Conference, the Bishop gave utterance to many pregnant truths.

Then provision was made to receive the Lay Electoral Conference in joint session, and W. M. Newton and A. E. Atwater were appointed reception committee.

Just before the close of the session the first ballot was taken for election of delegates to General Conference, resulting as follows: whole number of votes cast, 74; necessary to a choice, 38. Five persons received votes, the highest 23, the lowest 20. On account of the lateness of the hour, it was moved that the second ballot be taken Saturday morning immediately after the reading of the Minutes.

Dr. Thirkield addressed the Conference in the interest of the Epworth League; also Dr. W. I. Haven in behalf of the Bible Society.

After notices were given, the session was closed with the benediction.

Lay Electoral Conference

At 10.30 A. M. the laymen convened in the Baptist Church. Hon. Frank Plumley, of Northfield, was elected chairman. There were thirty-eight delegates present. W. A. Dutton, of Hardwick, was elected secretary. Dr. S. W. Hanson, of Barre, and S. R. Fletcher, of Holland, were elected delegates to General Conference; S. D. Hobson, of Island Pond, and S. M. Gleason, of Thetford, alternates. The following strong resolutions were adopted:—

TEMPERANCE RESOLUTIONS

WHEREAS, The Methodist Episcopal Church has ever held a most advanced position in its declarations against the liquor traffic, in 1892 the General Conference reiterated emphatically its utterances of 1888, that the one proper attitude for Christians toward the liquor traffic is that of relentless hostility, and that "It can never be legalized without sin;" and

WHEREAS, In 1896, while the deliberances of the General Conference against the traffic were decisive, yet they were shorter and less emphatic, and the sentence, "It can never be legalized without sin," was omitted entirely, therefore,

Resolved, 1. That we, the Vermont Lay Electoral Conference, believe any backward step from the position taken by the General Conference of 1892 against the liquor traffic will be a dishonor to the Methodist Episcopal Church in the sight of God and all who truly love their fellow-men.

Resolved, 2. That the lay delegates elected by this Lay Electoral Conference to the General Conference be and are hereby instructed to resist to the utmost any lowering of the standard heretofore assumed by the Methodist Episcopal Church against the liquor traffic, and to use every effort to secure action by the next General Conference, in advance, if possible, of any that has ever been taken by preceding General Conferences upon this all-important subject.

MEMORIAL TO GENERAL CONFERENCE

DEAR FATHERS AND BROTHERS: Believing that such a step would bring our denomination into more perfect harmony with the democratic institutions of the country, and would also serve to develop a greater interest in church work on the part of the laity, we hereby respectfully petition your honorable body to so amend our Discipline as to give the right of suffrage in the election of stewards to all members of the church who have attained their legal majority.

ON ZION'S HERALD

Inasmuch as ZION'S HERALD is pre-eminently the organ of New England Methodism, and "a great religious newspaper," we heartily commend it to all our people as bright, broad, fearless, devotional, inspirational and helpful in the largest sense, and we recognize it as an exponent of current religious thought, a record of present-day ecclesiastical history, a fearless champion of needed reform, and a safe companion for the family circle. We commend Editor Parkhurst for his devotion to high ideals of personal purity in official life, and especially for his action in making public the Schell episode.

After singing and prayer by J. A. Sherburn, the Lay Electoral Conference appeared and were conducted to seats in front part of the auditorium. Hon. Frank Plumley, chairman of the body, was introduced to the Bishop and made appropriate and vigorous remarks.

Dr. S. W. Hanson and Judge S. R. Fletcher, the delegates elect to General Conference, were called forward and presented to the Conference.

After this the Bishop made an address rightly characterized as "solid and most appropriate."

Ex-Gov. W. P. Dillingham, of Montpelier, spoke in behalf of the Conference Seminary, pleading for a one-hundred-thousand-dollar endowment, and asking this Conference to make provision for a financial agent to be put into the field at once. About \$600 was subscribed, to be paid in quarterly instalments toward the expenses of such agent.

Immediately following, the Conference Temperance anniversary was held. P. N. Granger presided. Dr. Nutter offered prayer. Hon. Frank Plumley, of Northfield, gave the principal address. The auditorium was packed to the doors. In a very felicitous manner he introduced his subject. It was a masterly array of facts and was listened to with profound and sustained attention by the large audience. Rev.

SCHOOL GIRL'S FOOD

A Very Important Question for Growing Girls

A little girl in Providence, R. I., high school, was badly run down, owing to the fact that she was not properly fed. When her parents discovered the value of Grape-Nuts food, she quickly recovered. Her father's letter is as follows:

"Without any desire whatever for publicity—in fact, with every desire to avoid it—I yet would like you to know of the following in reference to Grape-Nuts.

"My daughter is in the Providence High School, English department, and working very hard, her studies telling on her severely, partly because of a serious illness she had some two or three years since. She has been accustomed to take meat luncheons with her, and to obtain a cup of hot drink, often of milk, at the school building. She came home quite hungry, however, on most occasions and somewhat exhausted.

"Three months ago, she began to carry Grape-Nuts instead of her meat sandwiches, and now will not forego them. She says she can stand the after study on them better and has no sense of exhaustion on reaching home, although always able to enjoy her meal, as her appetite is good.

"We regard this as strong testimony in favor of Grape-Nuts, and if you can use it without publishing our names, we shall be pleased to have you do it, and will further say that we shall be glad to answer questions on the subject through the mails. We have used Grape-Nuts as an article of diet for nearly two years. Yours truly."

The name of this gentleman can be had by application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

G. W. Morrow, superintendent of the Anti-Saloon League, was introduced, and spoke of the work of the League. His vigorous speech impressed most favorably the Conference and the public.

The reception at the parsonage to the wives of pastors was an exceedingly pleasant affair.

The Opera Hall was full in the evening, despite the threatening clouds and persistent rain, showing the interest of both preachers and people in the Epworth League, and in the talented and consecrated General Secretary, Wilbur P. Thirkield, D. D., who was announced to speak. The singing was of a high order as heretofore, and deserves special mention. Dr. Thirkield is a forceful and original speaker and has a knack of touching the risibilities of his audience.

Thus closed a day full of hard work for preachers and people.

SATURDAY

The returned missionary, Dr. E. W. Parker, of India, conducted the devotional services. Dr. A. A. Wright made an address on the divinity of Christ.

At precisely 9 o'clock the Bishop took the chair and the journal of yesterday was read and approved.

Addresses were made by Dr. E. W. Parker of India, and Dr. H. A. Starks, of Wesleyan University.

The collection of yesterday for Conference expenses was announced — \$32.20.

The second ballot, at this point, was taken for election of two delegates to General Conference.

George E. Whitaker, publisher of ZION'S HERALD, G. W. Morrow, fraternal delegate of Christian Church, Rev. J. H. Reed, of the local Congregational Church, and Mrs. May Leonard Woodruff, of Dover, N. J., representing the W. H. M. S., were introduced.

W. E. Lang, J. Q. Angell, and W. F. Hill were elected to local deacon's orders.

At this point the result of the second ballot for General Conference delegates was announced. No election. Another ballot was ordered and taken, and the tellers retired again.

The 4th Question, "What Candidates are to be Received on Trial?" was taken up. W. F. Hill, having been properly recommended and having met the required tests, was received on trial.

G. L. Story was made effective, and the Bishop was requested to appoint him as field secretary of the Vermont State Sunday-school Association.

F. M. Miller was continued in the supernumerary list.

No invitation for entertaining the next Conference being received, the matter was left in the hands of the three presiding elders.

It was ordered that the printed Minutes be the official journal of the Conference, and that 2,200 copies be published.

The third ballot for General Conference delegates was announced. Votes cast, 75. W. S. Smithers, receiving 46 of these, was declared elected. A fourth ballot was ordered for the second delegate.

Dr. Stark of Wesleyan University represented that institution.

The result of the fourth ballot was announced, and still no election. The fifth ballot was then taken and the tellers retired.

The special order of the day was taken up—the consideration of Montpelier Seminary. W. M. Newton, principal, addressed the Conference at some length with regard to the school and its work the past year. His address was received with evident satisfaction by the brethren.

The report of the committee on Montpelier Seminary was presented by J. O. Sherburne, showing the financial condition of that institution. Ex-Gov. W. P. Dillingham, one of the trustees, made an earnest appeal in behalf of the school.

On the sixth ballot L. Olin Sherburne was elected as second delegate to General Conference. C. S. Nutter and W. R. Davenport were then elected as reserves.

Conference requested the Bishop to appoint W. M. Newton principal of Montpelier Seminary.

A vote was passed to tax the salaries of the preachers to meet deficit in finances of Montpelier Seminary.

The interests of ZION'S HERALD were looked after by the publisher, G. E. Whitaker. His speech before the Conference was a model; the old HERALD did not suffer in his hands. All were sorry our editor, on account of illness, failed us this time. In his remarks Mr. Whitaker presented to this Conference a check for \$146.

The Bishop was requested to appoint A. L. Cooper Conference evangelist.

E. L. M. Barnes and F. M. Barnes asked to be left without appointment to attend school.

Conference adjourned to meet at 4 P. M. to hear reports.

The anniversary of the Woman's Home Missionary Society was held at 2 P. M. Mrs. A. H. Webb presided. Mrs. M. B. Paronagan read the Scriptures and Mrs. J. E. Knapp offered prayer. Mrs. May Leonard Woodruff gave a very interesting address.

The afternoon session opened at 4 o'clock, with the Bishop in the chair.

The transfer to this Conference of J. H. Bennett from the East Maine, and W. R. Mather from the Ohio Conference, was announced.

G. Harold Ellis was elected to deacon's orders.

John Thurston was placed upon the list of supernumeraries, and A. B. Blake on the supernumerary list.

Reports were read and adopted, as follows: H. G. McGlauffin for the Statistical committee; A. L. Cooper for the Stewards; W. S. Smithers on Education; A. J. Hough on Missions. S. H. Smith read the pastoral address and report on Freedmen's Aid and Southern Education Society.

The discussion of the report of the committee on Temperance aroused the Conference as never before. It created much feeling, and after discussion had proceeded with vigor for some time, the report was finally referred back to the committee for further consideration. G. W. Hunt was made chairman of the committee.

The day closed with a reception to the Bishop and Conference in the church edifice. It was a fitting close to a busy week of routine work. It is safe to say this innovation will remain for future Conferences.

SUNDAY

Sunday dawned bright and clear—an ideal Easter Day. At 6 A. M. a meeting for prayer and consecration was largely attended by the preachers, and proved a season of soul-refreshing.

Preceding the regular service there was a love-feast in the auditorium of the Methodist Episcopal Church, led by A. L. Cooper. Many could not gain admittance on account of the crowded condition of the church. It was a meeting of great interest and spiritual fervor—a Pentecost, "a feast of fat things, of wines upon the lees well refined." "You brethren up here have religion," said a visiting brother to your scribe.

This service concluded with the most impressive and beautiful service of baptism of an infant, performed by the Bishop.

Following this came the ordination service, at which the following were ordained deacons: J. Q. Angell, William Edward Lang, G. M. Burdick, G. H. Ellis, X. M. Fowler, W. S. Dunn, W. F. Hill, D. L. Evans, C. O. Judkins and L. N. Moody. E. J. Gale was ordained elder.

At the Congregational church L. Olin Sherburne occupied the pulpit and gave a brief discourse based upon Matthew 28: 6: "He is risen." The Universalist pulpit was filled by B. F. Rowland. He spoke for fifty minutes from the words of Christ on the cross: "It is finished." G. W. Hunt spoke on "Easter Joy" in the Baptist Church. His text was: "The Lord is risen and appeared unto Simon." All the churches were filled with joyful worshippers.

In the afternoon at 2.30 the Opera House was about full to listen to the Bishop. P. N. Granger offered prayer. Bishop Merrill took for his text Isaiah 42: 4: "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." His sermon

was sinewy and vascular. He paid his respects to the higher critics, and upheld the good Book as the pure Word of God. The sermon must do good to preachers and people.

In the evening Dr. Palmer, missionary secretary, and Dr. E. W. Parker, spoke. Dr. Palmer's address was logical, philosophical, sarcastic, epigrammatic, puissant.

MONDAY

The prayer-meeting was conducted by Dr. E. W. Parker, of India. At 8.30, the Bishop not having arrived, G. W. Hunt was elected chairman.

The treasurer, L. Olin Sherburne, reported a marked advance in the benevolent collections for the year.

F. W. Lewis reported that there was \$22.25 in his hands over and above cost of Minutes.

Several of the standing committees presented their reports: Sunday-schools by S. G. Lewis; Epworth League by B. F. Rowland; Church Extension by W. C. Johnson; Church Literature by W. P. Stanley. In the report on Church Literature this statement was made in reference to ZION'S HERALD: "Our own ZION'S HERALD, strong and emphatic in convictions of right and bold in its denunciations of wrong, should be in every Methodist home in our Conference."

The report of the action of the Judicial Conference in the Rev. S. C. Johnson case was read by F. W. Lewis.

A. L. Cooper was elected president of the Conference Historical Society; G. L. Story and W. M. Newton, vice-presidents; and W. R. Davenport, recording secretary.

W. S. Jenne, who withdrew from the Conference and church during the year, was reported as performing sacramental services and marrying couples. The secretary was ordered to look into the matter.

Dr. E. W. Parker addressed the Conference on mission work in India.

G. W. Hunt read report for Temperance committee. After some stirring speeches, the report was adopted in full.

The standing committees for 1901 were reported by W. R. Davenport.

After other miscellaneous business that was pushed through rapidly, the Bishop arose to read the appointments, and the large audience was hushed in suspense as the venerable man stepped to the front of the platform. Before reading, he made a few remarks urging the ministers to accept the appointments given them without a word, and proceed to their places to do the work of a true minister of the church. As soon as the appointments were read the Bishop pronounced the benediction, and the brethren rushed for the train. Thus closed one of the best and most helpful sessions of the Vermont Annual Conference.

The following are the appointments:—

MONTPELIER DISTRICT

WALTER R. DAVENPORT, Presiding Elder

Ascutneyville, supplied by W. E. Douglass. Athens, supplied by W. E. Lang. Barnard and East Barnard, supplied by S. P. Fairbanks. Bellows Falls, F. W. Lewis. Bethel, supplied by F. G. Rainey. Bondville, supplied by E. R. Currier. Bradford, A. H. Webb. Brattleboro, R. F. Lowe. Brookline, supplied by W. F. Lang. Brownsville, W. H. White. Chelsea, W. E. Allen. Gaysville and Bethel Lympus, W. F. Hill. Hancock and Granville, supplied by E. W. Sharp. Hartland and North Hartland, A. C. Dennett. Heath, to be supplied. Landgrove, supplied by W. A. Evans. Ludlow, X. M. Fowler. Mechanicsville and Cuttingsville, H. F. Forrest. Montpelier, C. O. Judkins. Northfield and Gouldsville, A. W. C. Anderson. Perkinsville and Amsden, C. M. Charlton. Pitts-

[Continued on page 512.]

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OBITUARIES

Believing, in the midst of our afflictions,
That death is a beginning, not an end,
We cry to them, and send
Farewells that better might be called predic-
tions,
Being foreshadowings of the future, thrown
Into the vast Unknown.

Faith overleaps the confines of our reason,
And if by faith, as in old times was said,
Women received their dead
Raised up to life, then only for a season
Our partings are, nor shall we wait in vain
Until we meet again.

— Longfellow.

Sheffield. — Rev. John Franklin Sheffield was one of nine children born to John and Eliza Lewis Sheffield. His birth took place in North Stonington, Conn., Jan. 8, 1823. Upon his father's side his ancestors could be traced back to the Normans through Edmund Sheffield who came to England with William the Conqueror. On his maternal side his ancestors were French. His father was a hard-working man, with high moral aspirations, intensely interested in the educational, social and moral development of society. He filled very important positions in the educational circles of the town and county in which he lived. He was also an earnest Christian, a member of the Methodist Episcopal Church, a local preacher of more than ordinary ability, preaching wherever circumstances would permit.

Mr. Sheffield was converted at a camp-meeting held at Marlboro, Conn., Aug. 27, 1841, and became a probationer in the Methodist Episcopal Church, Oct. 27, 1841. He joined said church in full, March 10, 1843. He was naturally diffident. He said to the writer that it was nearly two years after his conversion before he attempted to offer prayer in public. It was only by a most profound conviction of the divinity of his call that he could be persuaded to enter the Christian ministry. He received an exhorter's license Aug. 26, 1845, and was licensed to preach June 7, 1846, by the quarterly conference of South Deerfield, Mass., where he was supplying a church. The education received from the schools of his native place was supplemented by a three-years course at Wilbraham, Mass., but in consequence of feeble health he was deprived of taking a college course as he had planned, much to his disappointment. He spent several years in teach-

ing school, and preached where the open door of possibility presented itself. He joined the Providence Annual Conference in April, 1848, the same year that his father was ordained local elder, the Conference being held at New London, Bishop Elijah Hedding presiding.

In 1847, April 25, he was married to Miss Charlotte D. Howard, of Enfield, Conn. Three children came to their home — two sons and one daughter. One son is now living in Howard, R. I., one in Minneapolis, Minn., and the daughter is the wife of Rev. G. W. Brightman, of New England Southern Conference. After twenty-eight years of itinerancy, his wife died at Mystic Bridge, Conn., Feb. 2, 1875. April 27, 1876, he married Mrs. Mary S. Ray, who survives him.

Our beloved brother spent forty-one years in the active ministry, this including a few years that he supplied under the presiding elder. In consequence of failing health he took a supernumerary relation in 1885, and a superannuated relation in 1890. During most of the last decade he has lived in Danielson, Conn., and the very last years of his life he has been deprived of his sight, which has shut him in from the outer world in which he had taken so active a part. Through these years of retirement he has had the devoted attention of his wife who did everything that was possible for his comfort.

Our brother was a most devout, conscientious Christian. He was an individual of pronounced convictions, sustained by an equal amount of courage. You always knew just where to find him on all questions, whether moral, social, or political. He loved the church of his choice, and was always loyal to its doctrines and polity. He was truly Biblical and Methodist in his preaching. He was a good preacher, characterized by an intelligent, comprehensive grasp of the Scriptures. He was studious, reading a wide range of literature, but making the Bible the chief text-book of study. He prepared over seventeen hundred sermons during his life, and was stationed on twenty-three charges, on some of which he had extensive revivals. His home was always open to his friends, whom he received in a cordial manner. One unacquainted with his home life would not fully appreciate the amount of clean and dignified humor in his nature. The children always loved to be in his presence. His memory was full of matters of experience and observation that he would always use to good advantage in personal conversation. His home life was an exhibition of the spirit and reality of New Testament holiness, which he always preached as a present possibility.

Though failing in health gradually for years, yet his last illness was very brief. One of the several callers whom he warmly greeted in his home on the afternoon of his death was his pastor, whom he took aside and told that he had some apprehension that he should not live long, giving a message that he desired should be incorporated in a sermon to the people of Danielson. He closed his conversation by saying: "My ideal of a Christian ministry and my standard of a Christian life are the same now as they have been all these years. I have made mistakes, but on the whole feel I have done right, and am ready to leave my account with God." He retired soon after nine on the evening of March 8, complaining of feeling tired. He was soon taken with a suffocating sensation and said to his wife: "I am dying." He left regards to friends and relatives, said, "Blessed Jesus!" and at eleven minutes past eleven the spirit of this good man took its flight to the celestial world.

His funeral was attended on Sabbath afternoon at his residence, a large number being present from all denominations. Rev. S. S. Mathews, pastor of the Congregational Church, offered prayer, and remarks were made by Rev. Messrs. Oldham, Pearce, Brightman and Davis, the latter offering prayer to close. The burial service took place at Mystic, Conn., on Monday forenoon, the presiding elder, Rev. G. H. Bates, having charge of the service, assisted by Rev. Messrs. Davis, Pearce, McVay and Turkington.

He rests from his labors.

W. F. DAVIS.

Dunn. — Died, in Welchville, Me., after a short illness, James Dunn, aged 80 years and 11 months.

Mr. Dunn was born in Poland, Me., and resided in that town the most of his life. He was converted to God when nine years of age and was a member of the Methodist Episcopal Church for about seventy years. He was active in the cause of the Master as long as his health

and strength permitted. He loved the church of his choice and was a constant attendant upon the means of grace. The class-meeting was held at his home for over twenty years, and many precious seasons were enjoyed at his home by the class from week to week. He loved to sing the good old songs of Zion, and often joined with the writer in singing old "Exhortation" until his voice became tremulous with age. He was strong in the faith and always stood ready to defend it with boldness on all occasions. He was naturally cheerful and had a kind word for every one — a good citizen and kind neighbor, always letting his "light shine before men."

He was married four times, and raised and educated a family of eight children, seven of whom are now living, all intelligent and enterprising men and women. He was a kind, affectionate husband and father, greatly interested in the welfare of his children. For his last wife he married Mrs. Flora Staples, of Welchville, a Christian lady who cared for him and made him happy during the last few years of his life, and who survives him. Rev. A. S. Staples, of Oxford, his pastor, says that Mr. Dunn was a great help in the church work as long as he was able and his presence in the religious services at Welchville was always enjoyed.

The funeral services were held at the home of

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CONSUMPTION
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his daughter, Mrs. Davis, at Empire, and attended by the writer. His body was laid at rest in the cemetery by the old church where he attended so many years.

J. W. SMITH.

Fowler.—Alma C. Fowler was born in Sanguineville, Me., Oct. 7, 1849, and departed this life in Dexter, Me., March 25, 1900, aged 50 years, 5 months and 18 days.

Miss Fowler was the daughter of Joseph and Rachel D. Fowler of blessed memory, who were of sterling New England stock, and reared a family of five children, all of whom reached mature years. She showed, while yet a child, the awakening of a clear and acute conscience, and early gave her heart to the Lord and joined the Methodist Episcopal Church. In 1891, having come to Dexter to live with her sister, she transferred her church relationship to this place.

Her chosen profession was that of music teacher, in which she excelled in a remarkable degree. Some of her admirers mention that she had the touch of an angel as her instrument breathed sweetest melody. She has gone where her harp will make no uncertain sound in the melody of heaven.

Her religion was joyous. There were no clouds between her and heaven. Her faith was of that trustful kind which left all the events of her life in the hands of her Heavenly Father. Hers was a happy life, and even after long years of sorrow and pain had come through lingering disease, she could say, "Thy will be done." Her temperament was quiet, but her Christian work was ever done with energy and success. She always had a kind word for her pastor, appreciated his calls, and when last she saw him her countenance lighted up with a heavenly smile, the expression of heaven. "Blessed are the dead which die in the Lord."

O. H. FERNALD.

Davis.—Once more we are called to mourn. Death has chosen another shining mark in the person of Betsy W. Davis. She was born in Edgecomb, Me., Jan. 27, 1836, and died in Washington, Me., March 1, 1900, aged 94 years, 1 month, and 4 days.

When about sixteen years of age she was happily converted, and after having been baptized by Rev. Mr. Pratt she united with the Methodist Episcopal Church of Windsor, Me. In 1826 she was united in marriage with Mr. Thomas Clark, of Union, Me. He died in 1835. By this marriage she had four sons, two of whom still live—James W. and Joseph S. Clark, both residing in Rockland, Me. In 1842 she married Rev. W. W. Davis, then of Cornville, Me. Thence they moved to Washington, where he died three years ago. Mr. Davis was a local preacher and served several churches in the East Maine Conference.

Since her conversion Mrs. Davis has been a consistent follower of the Master. Having been a member of the Methodist Church for seventy-eight years, she was the oldest member of the church in the town. She had not had the privilege of attending a class-meeting for years, and at her request a class-meeting was held at her house. Her testimony was jubilant and radiant with hope. Her remarks will long be remembered, and as she sang one of the old songs of Zion her countenance seemed to be illuminated with the light of heaven. All who called on her have heard her bear witness to the "saving and keeping power of Jesus." She hath done what she could, and now she has been called home to her reward.

Three daughters survive her—Mrs. David Dickey, of Warren, Mrs. D. W. Leigher, of Hope, and Mrs. T. S. Bowden, of Washington, with whom she made her home. Her end was peaceful, for He who was her Saviour and Companion through life was near to bear her across the river of death to stand with the church triumphant which is "without spot before the throne of God."

A memorial window has been placed in the Methodist Episcopal Church at Washington by Mr. and Mrs. T. S. Bowden, inscribed to Rev. W. W. Davis and Mrs. Betsey W. Davis.

The funeral services were held at the house, and were conducted by her pastor.

F. PALLADINO.

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Events Worth Noting

The United States Supreme Court has decided that the shipper, and not the express companies, must pay the revenue tax on express packages.

The speculator who bought the Calaveras grove of big trees in California for \$100,000, expects the Government to pay him \$250,000 if the grove is added to the national reserve.

The president and fellows of Harvard University have unanimously voted to guarantee \$70,000 for the expenses attending the summer school for Cuban teachers; 1,450 teachers are expected.

During the last quarter 1,433,290,315 postage stamps have been sold — an increase of 151,341,500 over the same quarter last year. In value this increase is \$2,959,415.12.

The exports from the United States during the month of March were valued at \$71,997,560 — an increase of \$18,579,431 over those of the preceding March.

James Francis Smith, a Philadelphia messenger boy, sailed last week from New York to Southampton on his way to Pretoria to deliver to President Kruger a message

of sympathy from 28,845 schoolboys of Philadelphia.

Up to March 31 there had been seventy cases of plague in Hawaii, of which sixty had proved fatal. Of the sixty, four were whites, sixteen Hawaiians, eight Japanese, and thirty-two Chinese.

General Ludlow has been relieved from the command of the Department of Havana, and will return to this country. The Department of Havana has been merged into the Department of the Province of Havana and Pinar del Rio, of which Gen. Lee is in command.

CHURCH REGISTER

HERALD CALENDAR			
CONFERENCE	PLACE	TIME	BISHOP
Maine,	Gardiner,	" 18,	Joyce
East Maine,	Belfast,	" 18,	Fowler
Troy,	Troy,	" 18,	Merrill

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Rev. J. H. Trask, 14 Byron St., Wakefield, Mass.
Rev. W. N. Richardson, 20 Russell St., Waltham, Mass.

W. F. M. S. — The regular prayer-meeting of the W. F. M. S. will be held in the Committee Room, 36 Bromfield St., on Wednesday, April 25, at 11 a. m., and will be led by Mrs. Ballard, of Tremont St. Let every auxiliary be represented if possible. Mrs. J. WAGNER, Pres.

W. F. M. S. — CHRISTMAS BOXES. — All auxiliaries wishing to send boxes or gifts to the foreign mission field for Christmas will please forward them to Room 29, 36 Bromfield St., by May 15. Let your remembrance of our less fortunate sisters be very ample this year, that many hearts may be made happy.

JULIA F. SMALL.

Vermont Conference

[Continued from page 509.]

field and Stockbridge, M. B. Parounagian. Proctorsville, R. C. T. McKenzie. Putney, J. H. Bennett. Quechee, supplied by W. E. Douglass. Randolph and Bethel Gilead, F. G. Rainey. Randolph Centre, E. M. Moody. Rochester, E. W. Sharp. South Londonderry, W. A. Evans. South Reading, supplied by G. H. Bolster. South Royalton, J. D. Beeman. South Tunbridge, supplied by J. D. Beeman. Springfield, B. F. Rowland. Thetford Centre and North Thetford, Guy Lawton. Union Village, W. N. Roberts. Wardsboro, E. H. Bartlett. West Berlin, supplied by G. L. Wells. West Fairlee and Coppersfield, A. H. Baker. Weston, O. B. Wells. White River Junction, A. J. Hough. Wilder and Lewiston, M. H. Smith. Williamsville and East Dover, A. A. Estabrook. Wilmington, I. S. Yerks. Windsor, W. E. Douglass. Woodstock, C. F. Partridge.

ST. ALBANS DISTRICT

CHARLES S. NUTTER, Presiding Elder

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ST. JOHNSBURY DISTRICT

JOEL O. SHERBURN, Presiding Elder

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F. M. Barnes left without appointment to attend one of our schools.

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